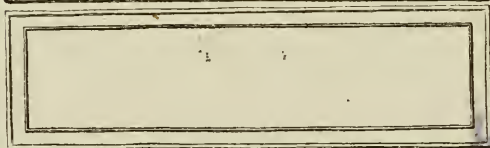
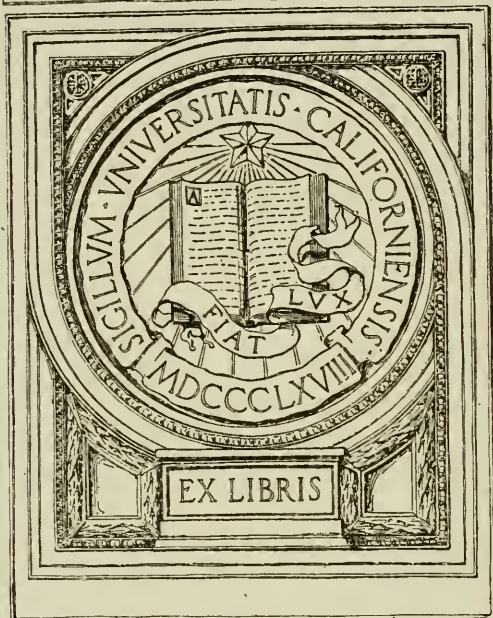


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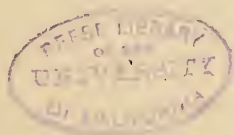






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# THE NEGRITOS







THE  
DISTRIBUTION OF THE NEGRITOS

IN THE  
PHILIPPINE ISLANDS AND ELSEWHERE

BY

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## PREFACE

The following is a translation of two chapters (pages 67-87) from my work on the Negritos of the Philippines (volume IX of the Publications of the Royal Ethnographical Museum of Dresden, with 10 plates, in folio, 1893), *brought up to date*. The other chapters are headed: Clothing, Ornaments, Implements of different kind, Weapons, Portraits, Tattooing, Ethnographical Notes, Psychological Notes, Anthropological Notes, Language and Bibliography, and treat of these topics in 70 folio pages.

The translation of the two chapters

- I. The Distribution of the Negritos within the Philippines, and
- II. The Distribution of the Negritos beyond the Philippines

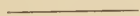
has been undertaken by Miss *C. S. Fox*, whom I thank cordially for the careful manner in which she has performed the task.

*A. B. M.*



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I

THE DISTRIBUTION OF THE NEGRITOS  
WITHIN THE PHILIPPINES







## 1. THE PHILIPPINES IN GENERAL

*Blumentritt's* excellent memoirs ("Versuch einer Ethnographie der Philippinen" in "Petermann's Mitth.", Erg.-Heft No. 67, 1882, p. 3-5, and "Razas del Arch. Filip." in "Bull. Soc. Geogr. Madrid" 1890) leave very little actually new matter to be adduced here on this subject; our knowledge of details remaining as uncertain as before. In spite of so much having been written on the Negritos of the Philippines by native, Spanish, and other authors, we are only indebted for original and trustworthy information to such few scientific travellers as were able to distinguish the Negritos from the other savage tribes (Malays) and to make observations on their own account, not setting to work simply with names and other vague designations. It would be therefore quite useless to criticise seriously the bulky literature which exists on this subject.<sup>1</sup> Taking our stand on *Blumentritt's* results, a few remarks may be sufficient.

The total number of the Negritos in the Philippines was given by *Blumentritt* ("Bijdr. Taal-, Land- en Volkenkunde van Ned. Ind., 5<sup>th</sup> ser., 1890, V, p. 121) as 20 000 in the year

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<sup>1</sup> For example it is scarcely an exaggeration to declare that of the 439 pages on the Negritos produced by that voluminous Spanish writer *Paterno* ("Los Itas", Madrid 1890), not a single line can be used. The book cannot indeed be taken seriously, for after deducting what has been copied word for word, the remainder may be designated as half invention, and half misapprehension.

1889,<sup>1</sup> the whole population of the Philippine Islands being 7<sup>1</sup>/<sub>2</sub> millions; this is of course only an attempt at approximation, it being quite impossible even to conjecture whether it corresponds with facts. A census cannot be taken of the swarming hordes scattered over wide tracts of country, in part only nominally under Spanish rule; neither can any trustworthy opinion be formed as to whether their numbers are at present decreasing. Although at the time of the arrival of the Spaniards in the country, and probably long before, the Negritos were in process of being driven back by the Malays, yet it appears certain that their numbers were then larger, for they were feared by their neighbours, which is now only exceptionally the case. So *Morga* says at the end of the 16<sup>th</sup> century: "Es gente bárbara, de quien no se tiene seguridad, inclinados á matar, y á acometer á las poblaciones de los otros naturales, en que hacen muchos daños, sin que sa haya podido hacer reparo que lo impida, ni reducirlos, ni pacificarlos" (*Morga*: "Sucesos", ed. *Rizal*, 1890, p. 259; compare too the English Edition of the Hakluyt Society by *Stanley* 1868, p. 267). The first mention of the Negritos was made, as far as I know, by the Chinese author *Chao Fu-kua*, at the beginning of the 13<sup>th</sup> Century (not before 1205<sup>2</sup>, who in his work *Chu-fan-chih* compiled information respecting the maritime commerce of the Chinese, and the peoples who took part in it. Certain statements at least may be easily taken as referring to the Negritos of the Philippines, though we cannot be *absolutely*

<sup>1</sup> *Junghuhn* ("Battaländer", p. 290) estimated them in the year 1847 as only 600 (with a query), no doubt erroneously, *Brinton* ("Am. Anthr.", p. 295 and 298) in 1898 as 10000 or less. I believe that there is no reason to neglect *Blumentritt's* estimation, he being in every respect very trustworthy and careful.

<sup>2</sup> See also *Hirth*: "Ancient Porcelain" 1888, p. 47; *my* paper on Seladon porcelain in ("Abh. Ber. Mus. Dresden") 1889, p. 5 and 39; also *Hirth*: "Chin. Studien" 1890, I, p. 29.

certain. In Chapter XLI, entitled *San-hsü*, I find from a M. S. translation kindly placed at my disposal by Prof. *Hirth* (see also his "Chin. Studien" 1890, I, p. 41 and 40): "In the depths of these valleys there lives a tribe of men called *Hai-tan*. They are *small in size* and have round and yellow eyes; they have *curly hair* and their teeth show through their lips." *San-hsü*, or the three islands called *Ka-ma-yen*, *Pa-lao-yu*, and *Pa-ki-nung* possibly stand for Mindanao, Palawan and Panay-Negros-Cebu; these together with *Pai-pu-yen* (Leyte-Samar) and *Pu-li-lu* (Bohol) form *Ma-yi*, lying to the North of Borneo, which means the whole of the Philippines when it does not refer only to Luzon.<sup>1</sup> However this explanation, which is the result of a discussion between the lamented Dr. *Rizal*, Prof. *Blumentritt* and *myself*, can only be taken as a conjecture standing much in need of confirmation. The name *Hai-tan* as given to the Negritos would correspond with those still in use, such as, *Aëta*<sup>2</sup>, *Aheta*, *Eta*, *Aita*, *Aigta*, *Ita*, *Atta*, *Agta*, *Inagta*, *Até*, *Atá*, etc., etc.<sup>3</sup>, from the Tagaloc adjective *ita*, *itim*, black, (Malay *itam*, Bicol *yatom* etc.). —

<sup>1</sup> See however *de Lacouperie's* explanation of similar names ("J. R. As. Soc.", n. s., 1887, XIX, p. 454). But when this writer (p. 447) seeks to identify the names *Shunai* and *Kamtang* from the Chinese Annals of A. D. 628 and 636 with the Philippines (*Shu-nai*), and the *Gaddanes* of Luzon (*Kamtang*), I cannot in any way agree with him; nor when he (p. 451) identifies the Hala of the Chinese with the Tagala; one reason being that the latter chew betel-nut, which the Hala do not.

<sup>2</sup> As an example of what may occasionally be found relative to these names even in standard works, see *Hollander's* "Handleiding bij de beoef. der land en volkenkunde van Ned. O. Indië", 4th ed. 1882, I, p. 103, where it is stated that the Negritos are called *Aëtas* in Manila, and Negritos in the Philippines. Even if the writer understands by Manila the whole of Luzon this would be wrong.

<sup>3</sup> There are a number of similar sounding names used by various writers, but there is no use in mentioning all of these. The supposition which I formerly mooted ("Ueber die Negritos der Philippinen" 1878, p. 10) that the name is connected with the despised *Jeta*-Caste of Japan is erroneous.

Further their eyes are designated as round in contrast with the narrow and oblique eyes of the Chinese, and as yellow<sup>1</sup> because the sclerotic coat shows yellow against the very dark iris. The Negritos are besides characterized by their small stature and their curly hair. Their white teeth also appear remarkable in contrast with their dark skin, as is the case with all negroes, and as opposed to the teeth of the betel-chewing Malays, which are black in consequence of this practice. It is therefore not at all improbable that *Chao-Fu-kua* has here described the Negritos of the Philippines.<sup>2</sup>

<sup>1</sup> *Von Luschan* ("Zeitschr. für Ethnol.", Verh., 1893, p. 274) observed a yellow conjunctiva in a boy from German New Guinea.

<sup>2</sup> It may be of interest to quote here another old report on the Negritos. *Galvano*: "The discoveries of the World", ed. *Bethune* (Hakluyt Soc.), 1862, p. 234: "In the same yeere 1543, and in the moneth of August, the generall Rui Lopez sent one Bartholomew de la torre in a (small) ship into new Spaine, to acquaint the vizeroy don Antonio de Mendocça with all things. The went to the Islands of Siria, Gaonata, Bisaia, and many others, standing in 11 and 12 degrees towards the north, where Magellan had beene, and Francis de Castro also, who . . . there baptized (many), and the Spaniards called the Philippinas in memory of the prince of Spaine. Here they tooke victuals and wood, and hoised sailes . . . . . So sayling in 16 degrees of northerly latitude . . . from whence they had come, as it seemeth, wanting winde they arrived againe at the Islands of the Philippinas. They had sight of 6 or 7 islands more, but they ankered not at them. They found also an Archeipelagus of Islands well inhabited with people, lying in 15 or 16 degrees: the people be white . . ., and the weomen (well proportioned, and) more beautifull and better arraid than in any other place of those parts, hauing many iewels of gold, which was a token that there was some of that metal in the same countrie. Here were also barkes of 43 cubits in length, and 2 fathomes and a halfe in bredth, and the planks 5 inches thicke, which barkes were rowed with oares. They told the Spaniards, that they vsed to saile in them to China, and that if they would go thither they should haue pilots to conduct them, the countrie not being about 5 or 6 daies sayling from thence. There came vnto them also certaine barkes or boates hand-somely decked, wherein the master and principall men sate on high, and vnderneath were very blacke moores with frizled haire . . .: and being demanded where they had these blacke moores, they answered, that they had them from certaine islands standing fast by Sebnt, where there were many of them, a thing that the Spaniards much maruailed at, because

*Blumentritt* who treated the Negritos exhaustively in his standard work "Versuch einer Ethnographie der Philippinen", as far as he was able to do so in the year 1882, is the only writer who has since produced anything noteworthy on the subject, if we except *Montano* ("Mission aux Philippines" 1885, p. 40-49 and 159-161, Pl. I-IV), who must however be used with caution, and *Marche* ("Luçon et Palaouan" 1887, p. 277 and 345). All other authors, especially Spanish and Philippine have repeated solely what was already known,<sup>1</sup> and this they have besides generally misunderstood. Since 1882 *Blumentritt* has published the following papers:

1) "On the Negritos of Limay, Prov. Bataan, *Luzon*" ("Ausland" 1883, p. 578). Short description.

2) "On the East Coast of *Luzon*, after *G. Wallis'* Diary" ("Globus" 1883, XLIII, p. 377). Negritos of Binangonan.

3) "The Negritos of Baler" ("Mitth. Geogr. Ges. Wien" 1884, XXVII, p. 317). On the language of these Negritos of the East coast of *Luzon*.

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from thence it was about 300 leagues to the places where the black people were. Therefore it seemed, that they were not naturally borne in that climate, but that they be in certaine places scattered ouer the whole circuite of the world . . . For euen so they be in the Islands of Nicobar and Andaman, which stand in the gulfe of Bengala, and from thence by the space of 500 leagues we doe not know of any blacke people. Also (Vasco Nunez de) Valboa declareth that as he went to discouer the South sea, in a certaine land named Quareca, he found black people with frizled haire, whereas there were neuer any other found either in Noua Spagna, or in Castilia del Oro, or in Peru . . ."

<sup>1</sup> In part the same applies *e. g.* to *Foreman* ("The Philippine Islands" 1890, pages 209-211), *Lapicque* ("Annales de Géogr. Paris" 1896, p. 410), *Worcester* ("The Phil. Is." 1898, p. 438), and *Virchow* ("Sb. Akad. Berlin" 1897, p. 279 and 1899, p. 14); the latter using the names of "Indios" and "Alfuros" for the non-Negrito tribes, thus creating anew confusion with terms better abandoned (see *my* paper in "Sb. Akad. Wien" 1882, p. 550); it is difficult indeed for an author to write on races which he has never actually seen.

4) "Reports on the Negritos . . . of Northern *Luzon*" ("Globus" 1884, XLV, p. 75). Marriage, Worship of Ancestors.

5) "A Tour in the District of Principe, East *Luzon*" (ibid, p. 105). Few remarks.

6) . . . "Negritos of the Valle de Cayayán in *Luzon*" ("Mitth. Anthr. Ges. Wien" 1884, p. 52). Few remarks.

7) "Notes accompanying his Map of the Island of *Mindanao*" ("Zeitschr. Ges. Erdkunde Berlin" 1884, XIX, p. 281). Negritos of Mindanao.

8) "The Negritos of the Philippines" ("Globus" 1885, XLVIII, p. 7). Remarks on their occurrence, particularly in *Mindanao*.

9) "The Natives of the Island of *Mindanao*" ("Mitth. Geogr. Ges. Wien" 1886, p. 2 of the sep. copy).<sup>1</sup> The *Atás* there, who, as *Blumentritt* pointed out subsequently ("Peterm. Mitth." 1891, p. 109), are however not Negritos.

10) "The Mountain Tribes of the Isle of *Negros*" (ibid. 1889, p. 1 of the sep. copy). The Negritos there.

11) "Breve Diccionario etnografico de Filipinas" (1889, pages 5, 8, 12 and 13). Articles Balugas, Dumagat, Mamánuas, Negritos, as well as under the various inland designations of the Aëta, etc. etc.

12) "Las Razas del Archipelago Filipino" ("Bol. Soc. Geogr. Madrid" 1890, pages 8, 14, 20, 24, 42, 51, 59 and 63 of the sep. copy), with a map supplementing that in the "Ethnography" of 1882, down to 1890. The occurrence of Negritos is marked on this map with N (in Mindanao with 43). The letter-press differs but little from No. 11. See notices under the same headings.

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<sup>1</sup> Many editors of scientific periodicals still have the bad habit of issuing single reprints without the original paging, and without giving the name or the volume of the periodical from which the reprint is taken.

13) "Alphabetical List of the Native Tribes of the Philippines, and of the Languages spoken by them" ("Zeitschr. Ges. Erdk. Berlin" 1890, XXV, pages 4, 10, 14 and 16 of the sep. copy). Differing but little from Nos. 11 and 12. See notices under the same headings.

14) "The Atas of South *Luzon*" ("Zeitschr. für Ethnol." Verh., 1891, p. 436). Negrito half-breeds in Camarines and Albay.

15) "Notes to the Map of East *Mindanao*" ("Mitth. Geogr. Ges. Wien" 1891, XXXIV, p. 345, with Map IX). Negritos (Mamánuas) of North-east Mindanao.

16) "The Natives of the Isle of Palawan and of the Calamanian Group" ("Globus" 1891, LIX, p. 182 and 183). Negritos and Negrito half-breeds of Palawan.

17) "Contributions to our Knowledge of the Negritos" ("Zeitschr. Ges. Erdk. Berlin" 1892, XXVII, 6 pages in the sep. copy). Negritos of Cagayan, from the North-east coast<sup>1</sup> and of Camarines in *Luzon*, as well as of *Negros*. Some new statements regarding the manners and customs of the Negritos of Camarines.

18) "The Negritos of Alabat" ("Globus" 1892, LXI, p. 304). The Island of Alabat on the East coast of *Luzon* is peopled by Negrito half-breeds, called Dumagat and Maritimos.

19) "The Negritos of the Upper Rio Grande de Cagayan, *Luzon*" ("Mitth. Geogr. Ges. Wien" 1893, p. 329). A small but extremely warlike tribe, which terrorizes over the neighbouring Malays. Possess sacred spots where skulls are stored.

20) "Report" on *de Zúñiga's* "Estadismo de las Islas Filipinas" ed. *Retana*, 1893, ("Mitth. Geogr. Ges. Wien" 1895, p. 237). Remarks on the Negritos of *Luzon*.

<sup>1</sup> Compare No. 4, which is derived from the same source.

21) "On the Negritos of Mindanao or the Mamanuas" ("Int. Arch. für Ethn." 1896, p. 251). Inhabit the Interior of the North-east corner of the island of Mindanao.

The papers 1-6, 14, and 17-20 deal with the Negritos of *Luzon*, but glad as we are to have them, they do not materially increase our knowledge. It also appears to me that some of the sources of information are not quite trustworthy, for the priests who are mostly our informants do not criticise their own reports sufficiently to enable them to lay claim to absolute authenticity. Nos. 7-9, 15, and 21 treat of *Mindanao*, and are important as they certify the occurrence of Negritos in the North East of Mindanao, on which doubt had been thrown. Nos. 10 and 17 give the first detailed accounts of the Negritos of *Negros*; No. 16 of those of *Palawan*.

We will now examine the Islands separately as far as the Negritos in them offer occasion for comment. I shall however mention here only such statements as appear to me to be trustworthy, or at least probably trustworthy. If I do not discuss certain reports at all, it is because I hold them for so unreliable and vague that in my opinion they deserve no further notice; for example the older ones relating to the existence of Negritos in Sulu, or *Schurtz*' misstatements<sup>1</sup> ("Völkerkunde" 1893, p. 149 and 220), or *Worcester's* ("Phil.

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<sup>1</sup> These do not concern the Philippines alone. He places Negritos, or cross-breeds with them, in "Gilolo and Halmahera", not knowing that this is one and the same island, Gilolo being only a district of Halmahera; further wrongly in Timor, Flores, Borneo, Java, Sumatra, etc. (see below). As to the Philippines, he calls the Igorrotes cross-breeds between Malays and Negritos, though they are pure Malays; he places the Manguianes in Mindanao instead of in Mindoro; and the like. It is difficult to accumulate more errors in a few pages. *Reclus'* general statements ("Nouv. Géogr." 1889, XIV, p. 537 *seq.*) are better, though these too contain fantastic notions, and the map of distribution (p. 541) is inaccurate.



Is." 1898, p. 438 and 473), etc. Should I have overlooked any trustworthy piece of information, I ask the originator's pardon.

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## 2. LUZON AND THE SMALL ISLANDS

### IN ITS IMMEDIATE VICINITY

In February 1872 I was staying in *Sa. Cruz* on the *Laguna de Bay*, and noted that Negritos are occasionally seen there. They descend from the neighbouring mountains, where they live independently, away from the frequented roads and paths; it is very difficult to meet with them, as they shun all contact with others. Although they inhabit a whole tract of country east of the *Laguna*, and I was there (as far as *Mauban*) for a week, I did not fall in with any. I must however add that I took no particular trouble in searching for them. They are found on the Island of *Alabat*, off the East coast of Luzon. They are marked here by *Blumentritt* in his map of 1882 ("Ethn. Phil."), but in his map of 1890 (No. 12) he has omitted them, and placed a note of interrogation in the letter-press (p. 25); in the "Globus" 1892 (No. 18) he only mentions a mixed race of Tagals and Negritos there. Their occurrence in this locality appears to me however to be placed beyond all doubt by *Steen Bille's* reports ("Reise der Galathea", German ed. 1852, I, p. 451), for the Negrito half-breeds, who are called Dumagates (as the Negritos are on the East coast of Luzon) are alluded to here, as well as the pure Negritos: "The Dumagates inhabit the two extreme points, the south-easterly and north-westerly, of the Island of Alabat. As a rule they live on the coast . . . They are christians. . . . They differ from the Aëtas in respect of their colouring, their hair, and their noses. I [Sr. *Ynigo Azaola*

of Manila] am inclined to regard them as the offspring of Aëta women and Carneo men." And: "The Aëtas inhabiting Alabat change their place of residence frequently. When I [*P. Estevan Mena* of Antimonan] went over there I found fresh hordes each time, and when I enquired about the former ones I was told that they had moved to the opposite side, viz. to the mountains which separate the province of Tayabas from the provinces of North and South Camarines." According to *Blumentritt's* interesting notes (No. 17) their frequent occurrence in *Camarines* is now authenticated,<sup>1</sup> Negrito cross-breeds<sup>2</sup> being found near Mt. Isaróg in Lagonoy, Sironca and in South Camarines (No. 14). The appearance of Negritos on the Island of *Corregidor*, at the entrance of the Bay of Manila, has not been registered yet as far as I can see, but I noted in my diary that some resided there also, at least temporarily.<sup>3</sup>

I may mention here an interesting notice by *Ziñiga* ("Estadismo de las islas Fil.", ed. *Retana*, 1893, I, p. 421) from the beginning of this century concerning the Negritos of Angat in the North-east of Manila, in those days still head-hunters, who used to send messages by the aid of

<sup>1</sup> What *Marche* represents as Negritos of Iriga ("Tour du monde" 1886, LI, 1317<sup>th</sup> liv., p. 217, and "Luçon" 1887, p. 207) are Negritos of North Luzon (see my "Album von Philippinen-Typen" 1885, plates I-III).

<sup>2</sup> To these belong therefore the so-called Cimarrones skulls of this neighbourhood (*Virchow* "Zeitschr. für Ethn.", Verh., 1883, p. 390 and 399), which have nothing in common with the Malay Igorrotes of North Luzon.

<sup>3</sup> When *Landau* ("Reisen" 1889, p. 70) says that the Negritos are "masters" of almost the entire northerly portion of Luzon, this like many other of his remarks must not be taken seriously. On page 75 he says that Negrito half-breeds will be found in the whole of the Philippines, while on page 89 he denies this with respect to the Igorrotes. Dr. *Landau* was however in spite of these and other incongruities "satisfied with the results of his Philippine investigations" (page 95).

knotted grass-stalks, a custom which may perhaps be in practice there now.

Notwithstanding these distinct reports which supplement our previous information, the picture which we possess of the Negritos of Luzon and the neighbouring small islands can only be put together like a piece of mosaic; there are however more spaces than stones, and we shall not be better informed until some well-qualified investigator devotes himself for years to the study of the Negritos on the spot, a task which can only be accomplished with the greatest self-sacrifice.<sup>1</sup>

### 3. MINDORO

The only notice awakening somewhat more confidence relative to the occurrence of Negritos in this island is due

<sup>1</sup> As a curiosity I will quote an opinion of *Itier's* ("Bull. Soc. Géogr. Paris", 3rd ser., 1846, V, p. 377), who in the neighbourhood of *Angat* in *Bulacan*, (therefore in the North of Manila) met a pair of Negritos, who followed him, and whom he calls Papuans; an hour later he met three others (p. 378) whom he designates as belonging to the true Endamene race ("véritable race des Endamènes"). These were the aborigines, they were driven out by the Papuans, and they in their turn by the Tagals. Negritos and Papuans together in the Philippines! — So far did this otherwise serious observer — his description is very readable — allow himself to be taken in by theories then in vogue (compare *Meinicke*: "Beiträge Ethn. Asien" 1837, p. 2), and some writers have not yet severed themselves from equally unproven hypotheses. — Another curiosity: *Prichard* ("Nat. Hist. of Man", Germ. ed., 1848, IV, p. 232, also 4th Engl. ed., 1855, II, p. 462) quotes *Lafond's* ("of *Lavey*" instead of "*de Lurcy*") reports on the Negritos of the Isle of "Lasso". "They precisely resemble the Negroes of the Isle of Luzon." This was copied in several other works. There is however no such isle as "Lasso", and Luzon itself is meant, it being a description of a visit paid by *Lafond* to the Negritos of *Ilocos norte* near *Vigan*. (See "Bull. Soc. Géogr. Paris", 2nd ser., 1835, IV, p. 328, re-printed, as is the whole article: "Description des habitants primitifs des Philippines", l. c. p. 308-341, in the same authors „*Quinze ans de voyages*" 1840, II, p. 168; p. 77-86 and 153-184 respectively).

to *Lafond* ("Sur les noirs des îles Philippines et des grandes terres de la Malaisie et de l'Australie" in "Bull. Soc. Géogr. Paris," 2<sup>nd</sup> ser., 1836, V, p. 159), who says that he saw several Negritos ("petits noirs") there, and as he knew the Negritos of Luzon very well (see "Descr. des habitants primitifs des Phil.", l. c., 1835, IV, p. 308) his utterance has some weight. He was at *Po. Galera* in the North of Mindoro, and on the East as well as the West coast of the Island (l. c., V, compare also IV, p. 340), but no-one has since corroborated his testimony. The occurrence of Negritos in Mindoro is *a priori* likely, for they are found living in the neighbouring Luzon as well as in Panay, and this consideration together with certain statements made to me in Manila induced me at one time to declare: "There appears to be no doubt as to their occurrence in Mindoro" ("Negritos" 1878, p. 11). I must however now designate this remark as one which will not stand the test of criticism. *Blumentritt* makes no mention of Negritos in his article on Mindoro in "Petermann's Mittheilungen" (1884, p. 89), and *Schadenberg* wrote me in the year 1895 that neither he nor his many acquaintances in Mindoro had seen pure Negritos there, though half-breeds occur plentifully. As the interior of the island is entirely unknown, we may still perhaps expect to find pure Negritos.

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#### 4. PANAY

The Negritos from the mountains of the interior whom I met in the year 1872 in Iloilo ("Negritos" 1878, p. 26) were just as poor and degraded as those of Bataan in Luzon; they begged of me in a most impudent manner, and were not satisfied with silver. *Jagor* ("Phil." 1873, p. 51) gives a

picture of a female from there. *Davis* ("Thesaurus cran." 1867, p. 300 and "Journ. of Anthr." 1870, p. 140) has described two Negrito skulls from Panay (see also *de Quatrefages* and *Hamy*: "Crania ethnica" 1882, p. 178); but whether a skull from *Guimaras*, which he mentions on page 302, is really a Negrito skull remains doubtful, although the occurrence of Negritos in Guimaras would not be surprising; it has however not been corroborated. Among older reports the following may perhaps be of interest: *P. Chirino* ("Relacion" 1890, p. 38) who lived in the Philippines at the end of the 16<sup>th</sup> and the beginning of the 17<sup>th</sup> century, says of the Negritos of Panay, Misión de Tigbauan: "Amongst these [Bisayas] there are also some negroes, the ancient inhabitants of the Island, of which they had taken possession before the Bisayas. They are somewhat less black and less ugly than those of Guinea, but on the other hand smaller and more weakly, perfectly resembling them however as regards the hair of their head and their beards. In many ways they are more barbarous and savage than the Bisayas and the other inhabitants of the Philippines, for they do not like these possess houses or fixed settlements. They neither sow nor reap, and their manner of life differs but little from that of wild animals, for they go almost entirely naked, and wander about the mountains with their women and children. They hunt the deer and the wild boar on foot, and when they have killed their prey remain on the spot as long as there is anything left to consume. Their sole possessions are the bow and arrow." — We know absolutely nothing concerning the language of the Negritos of Panay, for *Lafond's* vague remark ("Bull. Soc. Géogr. Paris", 2<sup>nd</sup> ser., 1835, IV, p. 337) is worthless. Taking the whole of the information available (see *Blumentritt*: "Ethn. Phil." 1882, p. 4) our knowledge respecting the Negritos of Panay proves to be extremely inadequate (compare also

*Blumentritt's* Report on *Laureano's* "Recuerdos de Fil." 1895, in "Peterm. Mitth." 1896, p. 45 "Lit.ber.").

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## 5. NEGROS

Directly I landed on the isle (March 1872) I was struck by the difference in the physionomy of the inhabitants. They are an ugly race, with the colour of the Malays and the cast of countenance of the Negritos. This applies almost universally, and in a more or less marked degree to men, women and children, and points to very frequent intermarriages betwixt Malays and Negritos. But I also obtained a view of some pure Negritos, many of whom inhabit the mountains (see also *my* "Negritos" 1878, p. 11 and 26). In Nos. 10 and 17 *Blumentritt* has been able to give some notes on the Negritos of Negros, who occur in the North and East of the island; but the notes are extremely meagre, and as a matter of fact we possess no accurate information about them, and know nothing of their language. As a proof that it is quite possible to travel in the interior of the island, I may mention that I met an Englishman in Dumaguete who had journeyed for weeks in the mountains in order to trade in gold-ware with the natives (the Malays, not the Negritos), the pecuniary results of these transactions being most satisfactory. *Foreman* ("Phil. Is." 1890, p. 455) met with a tribe of Negritos in the interior, but gives only some meagre notes on them. *Worcester* ("Phil. Is." 1898, p. 258) says: "The mountains are peopled by wild Malays or Negritos." The study of the Negritos in Negros would be a very grateful task for an enterprising traveller.

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## 6. BOHOL

To *Lafond*, as already stated, we are indebted for information respecting the Negritos of the Philippines, which although somewhat lengthy was drawn from his own observations ("Bull. Soc. Géogr. Paris", 2<sup>nd</sup> ser., 1835, V, p. 308). On page 340 he mentions that he met with Negritos in Bohol, but the notice is too short and general to do away with the possibility of error. These may have been Negritos who had crossed over from the neighbouring Cebú; or we must presume that at that time (in the first quarter of the century) they lived there, which is not at present the case, for no one has since corroborated the statement, and *Semper*, for example, stayed for some time in Bohol.

*Pigafetta* mentions Negritos in the island of *Panglao* in the South-west of Bohol, opposite the island of Cebu (German ed. of *Sprengel*, 1784, p. 87; French ed., an IX, p. 130; English ed. of *Stanley*, 1874, p. 106).

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## 7. MINDANAO

As *Mindanao* is so close to *Negros*—one can see from coast to coast—it is remarkable that Negritos are not found, or at least no longer found, in the neighbouring western portion of the island, but only in the North-east. An Englishman, who lived in *Surigáo*, and with whom I conversed in the year 1872 in Cebú, assured me that Negritos were found there; whilst *Semper* ("Phil." 1869, p. 49) has declared them to be half-breeds. *Blumentritt* as early as 1882 ("Ethn. Phil.", p. 5) noted true Negritos as occurring there. In his map of 1890 (No. 12) he specified them as *Mamánuas* (compare also No. 21), which however means Negritos, as he showed

as early as 1884, particularly from *Montano's* testimony (No. 7, p. 281); this designation however may prove misleading. *Blumentritt* himself shortly afterwards ("Petern. Mitth." 1891, p. 109) demonstrated that the Negritos of Dávao (mentioned in Nos. 11 and 12) are not Negritos at all. Recently however—1896—he wrote to me, that he found in a Report of P. *Eusebio Barrado* S. J. on his travel from the Rio Grande in South Mindanao along the Rio Cabacan to the Bay of Dávao, not far from Mount Apo, a mention of Aētas here, but this may be a misspelling of Atás, who are not pure Negritos. Up to the present time, therefore, it has only been proved with certainty that Negritos exist in the North-east of the large island.<sup>1</sup> *De Quatrefages* and *Hamy* described ("Cran. ethn." 1882, p. 179) two artificially deformed Hilloona skulls from Zamboanga as Negrito skulls; but the Hilloonas or Illanos in the East of Zamboanga are Malays<sup>2</sup>; Negritos do not occur there at all. Although the exploration of Mindanao is by no means complete, it may be declared that skulls from that neighbourhood cannot be Negrito skulls.

No doubt, in Mindanao cross-breeds between Negritos and Malays occur. *Schadenberg* ("Corr. Blatt D. Anthr. Ges." 1884, XV, p. 110) observed such among the Atás in the South-east of the island, and in the "Album de las diferentes Razas de Mindanao" (Fotografias del R. P. *Algùe* S. J., s. a., about 1898) two half-breeds from there are represented ("Atás"), as well as a Bagobo from Mount Apo with curly hair.

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<sup>1</sup> On *Gerland's* "Atlas der Völkerkunde" (1892) they are marked on Map X in Central Mindanao; whilst on Map IX they are omitted.

<sup>2</sup> *Brinton* too speaks ("Am. Anthr." 1898, p. 299) of the "Hillunas" of Mindanao as Negritos. The whole passage is rather carelessly put together, and he has overlooked *my* publication of 1893 on the Negritos, though it has been reviewed in leading Austrian, Dutch, English, French, German, Italian, and Spanish periodicals since 1893.



## S. PALAWAN

*Marche's* short notices respecting the occurrence of Negritos in Palawan have already been critically discussed by *Blumentritt* (No. 16), and I can supplement them by a remark of *Whitehead's* ("Expl. Kina Balu" 1893, p. 131), which is as follows: "Of the wild interior tribes or Orang utan of Palawan I only encountered two individuals accidentally in the mountains. . . Their heads were covered with big mops of towzled hair, tied back with a piece of dirty rag, they had well-developed moustaches. . . ." It is uncertain whether the pure Negritos mentioned by *Blumentritt* (No. 16, p. 183) are referred to here, or the Tinitianes, who are probably only Negrito half-breeds (p. 182). It is noteworthy that the latter make use of bows and poisoned arrows, which is unlike the Malays. *Worcester* ("Phil. Is." 1898, p. 99) says: "The Tagbanuas are commonly believed to be a half-breed race between the Negritos and some Malay tribe. At all events, they are quite dark skinned and their hair shows a decided tendency to curl." We must acknowledge that nearly everything remains to be done for the Negritos of Palawan.

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## 9. RESULT

It may be regarded as proved with certainty that Negritos are found in *Luzon*, *Alabat*, *Corregidor*, *Panay*, *Tablas* (an isle to the North of Panay), *Negros*, *Cebu*<sup>1</sup>, North-east *Mindanao*, and *Palawan*<sup>2</sup>. It is questionable whether they occur in *Guimaras* (an island to the South of Panay), *Mindoro*, and also in the *Calamianes*, the group of islands

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<sup>1</sup> On *Gerland's* Map IX in the "Atlas für Völkerkunde", 1892, they are omitted here. <sup>2</sup> Ditto.

south-west of Mindoro, for all information respecting this subject reduces itself to *Blumentritt's* communications ("Ethn. Phil." 1882, pages 4 and 16) which have not been verified; notably in his article on the Calamianes (No. 16) he makes no mention of Negritos. But our ignorance of these lands forbids our forming any certain judgment, it being quite possible that Negritos do live in other of the Philippine Islands, although it is not possible to prove this from older statements, for instance that of *Waitz*: ("Anthr." 1865, V, p. 55 *seq.*) not to mention those of *Earl*, *Pickering* (Sulu! "Races of Man" 1848, p. 174), and many others. When *de Quatrefages* and *Hamy* ("Cr. etn." 1882, p. 177, fig. 196) claim two skulls from *Samar* as Negrito skulls, we can only emphasize that up to the present time no Negritos have been found in *Samar*, and that it appears extremely daring to endeavour to prove their occurrence there from these two skulls. *Flower* says of these ("Cat. Coll. Surg. 1879, I, p. 126, Nos. 747 and 748), that they were designated by *Cuning* as Igorrotes skulls; but only one, No. 748, is inscribed with the locality "*Samar*" (*Owen*: "Cat. Coll. Surg." 1853, II, p. 862 "*Saman*", *sic!*), and we have therefore no authority for applying the name to both. It is also said of the *Samar* skull that it is the skull of a cave-dweller, but the skulls of the cave-dwellers of the Philippines do not belong to the Negritos. In *Cuning's* day the word Igorrotes stood for "savages" of any kind. Under these circumstances the two skulls are quite inconclusive. *Schetelig* ("Tr. Ethn. Soc.", n. s., 1869, VII, p. 226) compares two Malayan Formosa skulls (see below) with one (No. 747) of these London Philippine skulls, and, as it happens, with the smaller, which is *not* inscribed with the locality *Samar*, and he traces certain resemblances between them. This too is an argument against this London skull No. 747 being a Negrito skull.

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II

THE DISTRIBUTION OF THE NEGRITOS  
BEYOND THE PHILIPPINES



## 1. INTRODUCTORY REMARKS

There is no doubt that at the present time more Negritos are found in the Philippines than elsewhere—small as their numbers may be—if we accept the designation in the more restricted sense of the term to mean Eastern pygmy negroes. Their occurrence in other parts has however been vouched for at various times, and we will therefore submit such statements to a critical investigation.<sup>1</sup>

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<sup>1</sup> The most prolific writer on the Negritos is *de Quatrefages*, who published a monograph in the year 1872 entitled "*Etude sur les Minicopies et la Race Négrito en général*" ("Rev. d'Anthr." I, p. 37-78, and 193-240), then in 1882 together with *Hamy* the "*Crania ethnica*", where on p. 169 *seq.* very detailed researches on the Negritos will be found. As however I do not propose in this paper to enter on the subject craniologically or osteologically, I have only noticed remarks which bear on the questions under consideration. The following works by *de Quatrefages* and those mentioned above are only quoted here by the way, on the one hand because they repeat the same thing again and again under a more or less varied form, and on the other because I will not enter into a *detailed* discussion of this writer's partially fantastic ideas on the Négrito question. Time will decide whether the view advanced by him with great certainty will hold good, viz. that traces of the Negritos are found nearly everywhere from India to Japan and New Guinea, and that Negritos and Papuans ("Négrito-Papous") live together in New Guinea and elsewhere, crossed and intermixed, differing from the true Papuans. The next publications on the Negritos by *de Quatrefages* are entitled, "*Les Pygmées*" ("Journal des savants", Févr. 1881; Juin, Août, Déc. 1882), and "*Nouvelles études sur la distribution géographique des Négritos*" ("Revue d'Ethn." 1882, I, p. 177), the former also English: in "Journal Straits Branch R. As. Soc." 1883, No. 11, p. 83 and 1884 No. 13, p. 1, the latter

## 2. BORNEO

Whereas writers were formerly of the opinion that the accounts of Negritos being found in Borneo were erroneous, the occurrence of the latter there has of late years been repeatedly declared. *Pickering* ("U. S. Expl. Exp." 1848, IX, p. 174) lays stress on their absence, and *Waitz-Gerland* remark ("Anthr." 1865, V, p. 256) as follows: "Older reports have mentioned *Papuans* as having been found in the interior of Borneo, but *Earl* remarks very rightly ("East. Seas" 1837, p. 256) that no traveller had himself seen them<sup>1</sup>; *Kessel*<sup>2</sup> too only heard Malay merchants speak of them ("Zeitschr. für allg. Erdk. Berl., n. s., III, p. 379), and *Marsden* only mentions ("Misc." 1834, p. 37) that a Bornean chief spoke of woolly-haired Tamman in the interior. *Schwaneer* on the other hand particularly assures us ("Borneo" 1853, I, p. 164)

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partially reprinted in "Les Pygmées" (Paris 1887, p. 30), a book comprising 350 pages. In the mean time "*Hommes fossiles et hommes sauvages*" (1884) had made its appearance, where in Chapter IV (p. 170) "Les Papouas et les Negritos" the same is again repeated. Lastly, in Chapter XVI "Races noires" (p. 338) of the "*Histoire générale des races humaines, Introduction*" we have a shorter repetition of the same, without the proofs of the truth of the views advanced having become exacter. The same illustrations too are continually reproduced. But even now we have not mentioned everything. See remark 1 on page V of the "Pygmées" 1887. *De Quatrefage's* literary references are frequently untrustworthy. He is, in spite of his shortcomings, respected by many writers as a reliable authority and uncritically followed, among others for instance by *Windle* in his Introduction to *Tyson's* "Essay concerning the Pygmies of the Ancients" (1894, p. XVI *seq.*, Bibl. de Carabas, vol. IX).

<sup>1</sup> *Earl* merely says that no Dayak whom he met had seen them, although the natives declare that they occur there; as however the natives also declare the existence of men with tails their testimony cannot be relied on. *M.*

<sup>2</sup> *Kessel* says, that they pursue agriculture in the interior "particularly in the North-east". This information is entirely unreliable. *M.*

that there are none there except some Papuans<sup>1</sup> in the North-east of the country, introduced from the Sulu Islands. Later *Earl* considered the existence of Papuans in Borneo more probable ("Races Ind. Arch." 1853, p. 146), but without sufficient grounds for so doing." *Earl's* last statement has again been considered by others as credible, but this is entirely a matter of individual opinion. It is based on the story that in 1844 a sea-captain was stranded on the Berau or Kuran River in the North-east of Borneo, and that on Mount Tabur, fifty miles from the coast he once met 17 little people with frizzly hair and scarifications. This *Earl* had from the sea-captain himself, and "his evidence must be considered satisfactory". Everything however which *Earl* adds tends rather to weaken than to confirm this evidence. Though the region in question has been seldom explored by travellers, they have of late years frequently penetrated into North Borneo and even repeatedly ascended Kina Balu without finding any trace of Negritos<sup>2</sup>, and these facts throw grave doubt on the trustworthiness of the sea-captain's statement. *Funghuhn* considers it inconceivable that such a remarkable black-skinned race with woolly hair should have been "over-

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<sup>1</sup> These are New Guinea Papuans whom the Sulus have captured in their extensive slave-raids, or bought elsewhere (*e. g.* in the Moluccas). *Schwaner* himself says: "The stray Papuans who have been met with in the North-east of Borneo come from the original country of the Papuans, and are individuals who have been carried off by Sulu pirates and brought over here." He adds that the local traditions also speak against Papuan aborigines. *M.*

<sup>2</sup> See for instance *Whitehead's* "Expl. Kina Balu" 1893; and compare *Latham's* "Essays" 1860, p. 192. *Treacher* ("J. Straits Branch R. As. Soc." 1890, No. 21, p. 101) says: "There are no Negritos in Borneo." *Hose* ("Journ. Anthr. Inst." 1893, XXIII, p. 156) considers the Punans "nomadic tribes, found at the head waters of all the big rivers in Central Borneo" to be the aborigines; (p. 157) "I have no doubt in my mind that this wandering race of people are the aboriginals of the country". The Punans are pure Malays.

looked" in Borneo ("Battaländer" 1847, I, p. 290, note). *Everett*, an authority on North-west Borneo, leaves his readers in uncertainty as to whether he believes the sea-captain's assertion or not, though he appears to be rather on the side of the doubters ("Nature" 1880, XXI, p. 588). *Giglioli* credits the statement and adds ("Viaggio Magenta" 1875, p. 253) "*Beccari* trovò alcune tracce di *Negritos* a Borneo, cioè vide indigeni coi capelli crespi". *Giglioli* did not explain himself more fully, and in 1876 when he published his "Studi sulla razza negrita" ("Arch. per Antropol." VI, p. 315) he said nothing new respecting this statement of *Beccari's*. We may therefore consider it as an incidental remark to which no importance must be attached. I am confirmed in this belief because *Zannetti* ("Arch. per Antropol." 1872, II, p. 159) in discussing a Dayak skull belonging to the *Beccari* Collection pronounces against the occurrence of *Negritos* in Borneo, and makes no mention of any opposite opinion held by *Beccari*. Lastly *Hamy* ("Bull. Soc. d'Anthr. Paris" 1876, p. 116) also takes his stand on the captain's story, and adds the description of a skull which "*Fourdan* got from the Museum at Lyons" as a *Negrita* skull from Borneo. He says (p. 118) that this skull "proves beyond doubt the actual existence of *Negritos* in the heart of Borneo", and in 1882 *de Quatrefages* and *Hamy* ("Cran. ethn." p. 195, Fig. 212 and 213) gave a representation<sup>1</sup> of the skull as such. It is ornamentally engraved like those preserved by the Dayaks of Borneo as

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<sup>1</sup> This skull has besides been represented twice by *de Quatrefages* as "Crâne de Négrito-Papou de l'intérieur de Bornéo; trophée Dayak" in "Hommes fossiles" 1884, p. 196, Fig. 108 and 109, and as "Crâne de Négrito-Papou de Bornéo, ayant fait partie d'un trophée dayak" in "Les Pygmées" 1887, p. 72, Fig. 15. The mischief caused by this "Negrito skull" will be carried on in books for some time to come, in consequence of this frequent repetition.



trophies<sup>1</sup>. In this case I consider that the inference drawn

<sup>1</sup> The region in Borneo where these ornamented skulls occur is still a matter of investigation. The Dresden Museum possesses four and a half; of which two, painted and coated with tin or lead, from the West (Nos. 828 and 829) were collected by *Wassink* in 1854 — and two engraved from the North-west (Nos. 1356 and 1357) by *von Kessel*. At one time (“*Mitth. Zool. Mus.*” 1878, III, p. 337) I mentioned these two as having come from the interior of Borneo; this however does not correspond with *Kessel’s* catalogue, which at the time I had not by me. By “engraved” I understand here not superficial scratches possibly forming a border to painted ornamentation, but patterns chiselled deep in the bone substance of the skull. The above-mentioned catalogue says: “*Kapala gantong*, skulls which are hung up in the houses as trophies permanently; they are usually ornamented, and coated with lead. The grass fastened to both sides [wanting] is called *daun gernang*: the only reason for this being, as far as I know, that at funerals these leaves are planted on the grave, and this is the probable reason why they are used for the ornamentation of the skull.” *Von Kessel* further states (“*Zeitschr. allg. Erd.*” Berlin”, n. s., 1857, III, p. 393) that “a branch of *Daun Germis* or *Daun Kapak*” is planted on the grave. These names do not appear in *Filet* (“*Plantk. Woordenb.*” 1888). *Bleeker* mentions (“*Afmetingen van Schedels*” in “*Nat. T. Ned. Ind.*” 1851, II, p. 513) a Dayak trophy skull as having bunches of long grass hanging down from the zygomatic arches. A skull coated with lead from the Copenhagen Ethnographical Museum has such leaves on the right cheek-bone, as I see from a photograph kindly given me by Dr. *Stolpe* of Stockholm. In his Catalogue *Kessel* makes the following general remarks on the Dayaks of North-west Borneo: “They alone ornament their weapons and skulls with lead and tin, which is not the custom of other tribes”. But as precisely the two skulls Nos. 828 and 829 (and also a third one which I shall mention immediately, from the same place) are only engraved and not coated, it follows that they either do not come from the North-west, or that engraving is also practised there. The former appears to me more probable, as I have grounds for mistrusting *Kessel’s* statements as to the spots from where the skulls came. In the Paris Museum there is the half of a skull engraved and coloured red-brown from the collection *des Murs* (Q. and H. “*Cr. Ethn.*” 1882, p. 451, note 7, and *Montano* “*Cr. Boughis et Dayaks*” 1878, p. 59) to which presumably another half in the Dresden Museum belonged. The latter came from *von Kessel* and was said in his Catalogue to be from N. W. Borneo. It was therefore sent to Paris, but it then turned out that the halves did *not* belong to each other. Perhaps the other half of the Dresden piece is No. 740 of the Royal College of Surgeons in London, also collected by *von Kessel* (*Flower: “Catalogue”* 1879, p. 124). I do not know whether *von Kessel* is right

from certain anatomical characters as to the race is not

in stating that when two Dayaks have captured a head together they divide it, so that each one may keep half. As far as I am cognizant with what has been written on the subject, no certain localisation of the region in Borneo from which these skulls were obtained can take place at present. Thus, *Swaving* describes ("Nat. T. Ned. Ind." 1861, XXIII, p. 256, and 1862, XXIV, p. 176, 178 and 181) four coated or painted from West Borneo, none engraved, and from other parts no ornamented ones whatever. *Flower* specifies ("Cat. Coll. Surgeons" 1879, p. 123-125) seven ornamented skulls from Borneo (amongst these is the above mentioned half, No. 740): four being engraved ones from North-east, East, and South-east Borneo, *one* coated with tin as well as engraved from East Borneo, *one* ditto without any special locality and *one* coated only without any special locality,—all from the *Kessel* Collection. *Von Kessel's* localities do not appear to me trustworthy (it is suspicious that there are examples from all the principal regions in the East of the island), but if we accept them, they would prove that the engraving and coating with tin occur in the same places, and cannot perhaps be geographically localised, and that we have merely engraved skulls from East Borneo only, while *von Kessel's* two Dresden ones came from the North-west. It is true that I do not know whether what *Flower* calls "carved" corresponds with the deep chiselling of the Dresden skulls. So far therefore we cannot draw any accurate inference respecting the original locality of the ornamented Dayak skull described by *de Quatrefages* and *Hamy* as "Negrito skull from the heart of Borneo." As a rule special localities are not given for other Borneo skulls of this kind recorded in books; for instance, *Davis* ("Thes. cran." 1867, p. 291 *seq.*) specifies three engraved ones (1307, 1308, 1411), and one engraved and coated (1406, fig. 83), all without locality — and only one (284) which is coated *and* engraved with the locality Sambas Kapuas, — that is West Borneo. Further *Dusseau* ("Musée Vrolik" 1865, p. 113) notes two coated with tin, without giving a special locality; then *Stolpe* ("Expos. Ethn. Stockholm" 1881, plate 68) one engraved and painted, without special locality (compare also *Retzius*: "Ethn. Schr." 1864, p. 143). Besides the one above-mentioned ornamented with leaves, the Copenhagen Museum possesses another engraved and painted red. In the "Catalogues of the Anthropological Collections of Germany" only very few Bornean skulls are recorded: *Göttingen* (1874, p. 50) has one coated, no locality given, and *Leipsic* (1886, p. 139) has one coated and one engraved, also without locality. In the "Ausland", 1867, p. 305, fig. 1, *Lungershausen* gave an illustration of an engraved skull from Sambas on the West coast. Perhaps the special localities might be determined by other accounts which I have not at hand, and by the style of orna-

legitimate<sup>1</sup>. When further the *Bishop of Labuan* tells us ("Tr. Ethn. Soc.", n. s., 1863, II, p. 25) that the traditions of the Dayaks of North-west Borneo point to a black race having been there before them, this need not necessarily be taken to refer to Negritos. According to *Waitz-Gerland* ("Anthr." 1865, V, I, p. 47) moreover, the traditions run quite differently. Lastly, I do not know with certainty on what evidence *Flower* bases his recent summary statement ("Journ. Anthr. Inst." 1889, XVIII, p. 82) that Negritos occur "in the interior of Borneo", but I presume on *de Quatrefages'* map in the "Hist. gén. des Races hum." (1889, to p. 343), or on the statements of the latter in "Les Pygmées" (1887, p. 42), which, as we have seen, do not stand the test of criticism. *Flower*, too, was a victim to his belief in *de Quatrefages* as an authority.

mentation, for it would be a contradiction of Ethnographical experience to find the same decoration practised throughout the whole of Borneo. We should have to distinguish — engraved, coated, engraved and at the same time coated, and each of these three categories again combined, or not combined, with painting.

<sup>1</sup> It is interesting to see how *Roth* comes to terms with this unlucky skull. He says ("Report. 64<sup>th</sup> meeting Brit. Assoc. adv. sc. Oxford" 1894, p. 780): "The circumstantial evidence collected by the late Mr. *Earl* that a people of a negroid character existed in Borneo, and the discovery by M. *Hamy* of a negrito skull from that island, has led to the established belief that negritos exist there. The skull in question undoubtedly came from Borneo, and it is undoubtedly [*sic!*] a negrito skull; but there is no proof that it originated in Borneo. We know that Andaman Islanders (negritoes) have been kidnapped by Malay and Ilanum pirates and carried to India and other parts, so that for the present, in spite of the strong circumstantial evidence, we must withhold our judgment as to whether negritoes exist in Borneo." How the writer will prove that the skull is "undoubtedly" a Negrito skull, except by swearing on the unappealable authority of *de Quatrefages* and *Hamy*, I do not know (compare also *Roth's* remarks on "Negritos in Borneo" in the "J. A. I." 1896, XXV, p. 262—271, where he concludes with the words: "As for the present day the existence of the Negrito in Borneo has yet to be proved"). *Finsch* says ("Ann. Hofmus. Wien" 1893, VIII, p. 395) that he has seen engraved Negrito skulls in Paris, presumably the Borneo skull under discussion.

I will only cite one example to show how little the latter has approached this question in a critical spirit. He says (l. c. p. 76): "À Bornéo, les Dayaks chassent au Négrito comme à la bête fauve", and quotes *Earl's* "Papuan" 1853, p. 147. *Earl* however here only reproduces a statement of *Dalton's* respecting certain tribes of North Borneo, about which *Earl* says that they might possibly be related to the above-mentioned sea-captain's (more than questionable) Negritos, although *Dalton* himself calls them "wild Dyaks". As *Dalton* lived for eleven months by the Coti River it is certain that no-one has the right to turn his Dayaks into Negritos. And indeed what *Earl* adds to *Dalton's* account makes it appear almost impossible that this people could have been Negritos. Compare also *Meinecke's* excellent remarks on the non-occurrence of Negritos in Borneo ("Beitr. Ethn. As." 1837, p. 8).

Recently *Hamy* recurs to the Negritos in Borneo ("Bull. Mus. d'H. N. Paris" 1895, p. 142), seeing in the Tungara tribe in North Borneo (according to *Hatton*) cross-breeds with Negritos. *Hatton* said ("North Borneo" 1835, p. 271) of these: "Short hair, inclined to be frizzy, dark skins." Of course this must be investigated thoroughly; the conclusion as to Negritos however is at the present time rather hazardous.

All this leads me to the conclusion that the occurrence of Negritos in Borneo has not yet been proved; nevertheless we cannot judge with *perfect* certainty until the interior has been thoroughly explored.

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### 3. CELEBES AND SANGI

On the Ethnographical map of the Malay countries in *Waitz-Gerland's* "Anthropology" (1865, V, pt. I) Papuans are marked on the North-eastern or Banggai Peninsula of Celebes,

without there being any mention of them in the letter-press (p. 62, *seq.*), nor do I find anything in other works on the subject to justify this. In his new "Atlas der Völkerkunde" (1892, plate X) however *Gerland* has not registered any frizzle-haired tribes in Celebes. As early as the year 1854 *Bosscher* and *Matthijssen* expressed themselves as follows on the inhabitants of this district ("T. ind. Taal-, Land- en Volkenkunde" II, pages 67, 72 and 95): "Tombuku. The chiefs and the dwellers by the sea-shore are Mahommedans, the inhabitants of the mountains, heathens. *They belong to the light-coloured race*, are finer looking and more strongly built than the inhabitants of the Banggai Islands; but in respect of their appearance, their swiftness, and their strength the men cannot compare with the peoples living in the West. On the other hand the women may be called well-built and beautiful . . . We know nothing certain respecting their descent. The mountaineers appear to be an aboriginal tribe, as nothing points to their being related to other peoples living in this Archipelago, on the contrary they differ from them in physiognomy and language. The dwellers by the sea have, as is everywhere the case, lost their original characters, and appear to be the result of a crossing of various races. . . *Banggai*. We believe that the mountaineers belong to the aboriginal inhabitants of Celebes." *Van Musschenbroek* tells us ("T. Aardr. Gen. Amst." 1879, IV, p. 96) that he had heard from people who had crossed Banggai twice in the year 1861 that the interior might be called a wilderness; he adds from his own observation that the people are of a low grade, and that he had not seen any like them elsewhere in the Archipelago<sup>1</sup>. *De Clercq* ("Tornate"

<sup>1</sup> *Musschenbroek's* remarks apply to the continent of Banggai, not to the Islands. *De Clercq* ("Ternate" 1890, p. 131) records nothing about the inhabitants of the former.

1890, p. 138) says of the inhabitants of the interior of Tobungku that they differ but little from those of Halmahera, though they are less "sturdy" and their physiognomy is less Semitic. Inadequate as these descriptions may be, they at least show that the inhabitants of the interior are not Negritos, for the above-mentioned Dutch officials could not possibly have overlooked that fact on the spot. Neither did I discover the slightest traces, nor gain any information respecting them, during my stay in the Bay of Tomini in the year 1871 ("Minahassa", 1876, p. 8 and note 11). As however this portion of Celebes was formerly under the dominion of Ternate (a bit of the East coast still belongs to the latter), it is certain that Papuans formerly came there as slaves, just as they were held as slaves in the Minahassa even during the present century (the Minahassa has only been an independent Residency since 1824, before that it was under Ternate); and it is therefore very likely that these Papuans have exercised a certain physical influence here and there on individuals and families, so that for instance, less straight and more curly hair might be put down to their influence. But these would not be traces of an aboriginal Negrito population. I do not know on what authority *Flower* has even recently declared ("J. A. I." 1889, XVIII, p. 82) that Negritos occur in the Eastern Peninsula of Celebes; at all events this is groundless (compare my remarks in "Nature" 1889, XXXIX, p. 30).

If *Riedel* once spoke of the Papuan race ("Z. f. Ethn." 1871, p. 111) as the "Autochthones" of Celebes, "of which one still finds remains in cross-breeds amongst the freed slaves" this could only refer to the Papuan slaves who were introduced as mentioned above, and he shortly afterwards expressed himself quite differently on the subject. In his paper on "Traditions concerning the former state of North Celebes, and the Origin of its Inhabitants" ("T. Ned. Indië" 1871, I,

p. 301) he says: "The question whether North Celebes was not formerly inhabited by another tribe of African or Indo-African descent, resembling the present inhabitants of the Papuan, Fiji and other Islands, cannot be answered with certainty. Although such an opinion is advocated by different ethnologists regarding the whole Indian Archipelago in general, it does not appear from any tradition held by the present inhabitants (including the Sangis) that their ancestors found a curly-haired population on their arrival, let alone that they drove out or annihilated such. Had the encounter really taken place, so important as material for their songs, it would seem incomprehensible that not the slightest trace of it has been preserved either in their lays or their traditions, some of which are very ancient . . . Just as North Celebes cannot have been connected in pre-historic times with Asia . . . so we may declare with certainty that this country has not been inhabited by a tribe resembling the Papuans of the present day." This opinion can only be controverted by facts, and although a large portion of Celebes is still unknown, the occurrence of Negritos or Papuans could not, as before remarked, have remained hidden down to the present day. *Cust* is entirely misleading ("Modern lang. East. Ind." 1878, p. 146 and 171) when he creates an Alfuro-Negrito group of languages, to which the pure Malayan "Alfuros" of North Celebes and the Negritos of Malacca, of the Philippines, the Moluccas (*sic*) and Timor (*sic*) are supposed to belong. Better informed linguists will not be able to follow him, just as anthropologists and ethnographers cannot take such views into consideration.

In the paper quoted above ("T. Ned. Ind." 1871, I, p. 303) *Riedel* says of the Bolaängs, who live in the northern and southern coast district of Mongondou, that they are a dark-skinned people with more or less frizzly hair; but as they have, as he says further on, frequently sailed in the Moluccan Seas,

it is possible that in this way Papuan blood may have got into their veins, if the matter cannot be otherwise explained. In my "Album of Celebes-Types" (1889, Plate XV, Fig. 3 and 4), I have shown a man from Tomini and one from Kajeli (Central Celebes) with curly hair, which after *Riedel's* statements does not excite surprise. *Wichmann* thought however ("Int. Arch. für Ethn." 1890, III, p. 30) "that in the land of the Kajeli no frizzle-haired but only smooth-haired people exist". As I do not venture to doubt the correctness of the photograph for which I have to thank Dr. *Riedel*, it is probable that curly hair occurs in Kajeli<sup>1</sup> (nothing was said about "frizzled hair"). The country is large, and Professor *Wichmann's* stay there was but short; therefore it is impossible for him to contradict with certainty the occurrence of curly hair among a part of the inhabitants, and gentlemen in Macassar who have been (*l. c.*) appealed to to confirm his statement can hardly give reliable information respecting the inhabitants of such a distant region, even when they happen to have been there once. It is also possible that some have overlooked the curly hair; for instance, in the *Sangi* Islands it is registered only by *Riedel*. Then although he, as quoted above, has said that the Sangis have no traditions of Papuan aborigines, proving that such did not exist, yet he says in the sequel that they clearly bear traces of the former presence of and crossing with frizzle-haired tribes. This did not strike me at all with regard to those Sangis whom I saw, but I am far from wishing to throw doubt on *Riedel's* observation. The nearness of the Sangi Islands to Mindanao, — though Negritos only occur there now in the North-east — makes it appear

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<sup>1</sup> Besides Dr. *P.* and Dr. *F. Sarasin* wrote me in the year 1894 from Celebes itself that there is no lack of pronounced curly-haired tribes in the isolated regions of the interior of Buol, Mongondou and elsewhere.



probable that the traces observed by *Riedel* originated in such a crossing of the races, although the reason given by himself — the absence of any traditions — speaks against it. But as the Sangi Islands may have been subjected to influences from the East,<sup>1</sup> and further, as they were for a time in the possession of the Portuguese, we may just as well regard the departures which occur from the pure Malay type as a consequence of such influences, at any rate until further examination throws new light on the subject.<sup>2</sup>

#### 4. TIMOR

In this island there lives a mixed race of Papuans and Malays, on the coast more nearly resembling the latter, in the interior the former. This at least is the view of the Dutch writers (for instance *Sal. Müller*) and also of *Wallace*, as well as that of more recent travellers in Timor. *Forbes* says ("East. Arch." 1885, p. 466) after *Earl*: "There are also found in Timor all intermediate shades of the skin, from dark yellow to black or chocolate brown, and the hair from red and straight

<sup>1</sup> I saw in New Guinea Sangis who had been driven out of their course from Sangi as far as Geelvink Bay ("Z. f. E." 1875, p. 47), and I was informed (*Z. c.*) that a ship can drift without storm from Jobi in the Geelvink Bay to Mindanae, important facts which are not noted in *Sittig's* Map of the "Involuntary wanderings in the Pacific Ocean" ("Petersm. Mitth." 1890, Plate 12), and have also been overlooked in the letterpress, p. 161 *seq.*

<sup>2</sup> I do not discuss *Mundt-Lauff's* fictions concerning the negritic aborigines of Celebes ("Natur" 1879, p. 421), because they are invented at the writing table and quite nonsensical (compare also *my* remarks on this writer in the "Ausland" 1882, p. 35—38). Scarcely less absurd and unfounded is *Jacobsen's* remark ("Allg. Ztg. München" 1894, Beilage, Nr. 83, p. 6) concerning darker and taller mountaineers on the islands between Celebes and Timorlaut, supposed to be related to the "Negritos", living in separate settlements and having intermarried with the Malays of the coast.

to the short and woolly (in another place, short-tufted) hair of the Papuas," and adds: "The colour of skin, form of head, features of face, character and distribution of hair I met with in every variety and amount of comminglement.<sup>1</sup> Dr. *Riedel* ("Deutsche Geographische Blätter" 1887, vol. X, page 228) describes the inhabitants of West Timor from his own observation during several years, as follows: "Frizzly-haired individuals like the Papuans are not met with. The men whose hair is sometimes curly, wear it long and dress it artificially . . . The women have but little hair . . . Men with thick beards are seldom met with." *Ten Kate* sketches ("L'Anthropologie" 1893, IV, p. 284) the population of Timor as follows: "Les physionomies *mongoloïdes* se rencontrent surtout chez . . . les Bélos . . . ; les figures *polynésiennes* surtout chez . . . les Atouli-Hélong et également parmi les Bélos; . . . les traits *papuas* chez les Timoriens proprement dits . . ." The older French writers on the other hand saw in the inhabitants of the interior Negritos and Papuans, and *Hamy* has declared more recently that a skull, very probably brought from Timor by *Péron* ("N. Arch. Mus. d'Hist. Nat. Paris" 1874, X, p. 263, pl. XVI, Fig. 1 and 2), proves with certainty the existence of a race perfectly identical with the Mincopies, Aëtas and Semangs. Besides this he had only *one* other Timor skull for the purpose of comparison, which he calls akin to those of the Papuan negroes ("Bull. Soc. Anthr. Paris" 1875, p. 224; compare also "Cran. ethn." 1882, p. 194). I consider it quite impossible to draw conclusions<sup>2</sup>

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<sup>1</sup> *Forbes* asserts in addition that a District Commander had told him that in the Fatumatubia Mountains there lives a race of dwarfs with short, stout limbs, speaking a language of their own, and going nearly naked, and *Forbes* says: "These people may possibly be Negritoës." I find nothing to justify such a supposition, and it is therefore outside the pale of discussion.

<sup>2</sup> *Ratzel* has already denounced such false conclusions as perverse on principle ("Anthropogeogr." 1891, II, p. 732).

respecting the occurrence of typical Negritos in so large a country with such a mixed population as Timor *from a single skull*, above all a skull of whose special history we know nothing, particularly as the accounts of such travellers who declare the occurrence of Negritos are opposed by the statements of others who deny this. I must therefore positively decline to join issue with *Hamy* that pure Negritos have been found in Timor, neither do I believe that others will do so, bearing in mind the view advocated by me. *Lesson* too asserted ("Rev. d'Ethn." 1877, VI, p. 263) that the aborigines of Timor were Negritos, who are now absorbed by Papuans; but he gives no serious reasons whatever for such hazardous assumptions. It will be well to compare also *Meinicke's* excellent remarks on the non-occurrence of Negritos in Timor ("Beitr. Ethn. As." 1837, p. 11). I besides asked Dr. *Riedel*, certainly an authority in virtue of his long residence in Timor and his great experience in the East, to give me his opinion on the "Negritos of Timor", and he was kind enough to answer as follows: "In crossing the inland parts of Timor I have never come across Negritos. Persons with more or less frizzly hair may exist, but this is not the same as Papuan hair, or as that of the Papuan cross-breeds. The same applies to Alor, Flores and other islands. Whoever expresses a contrary opinion has not thoroughly examined the Papuan hair."<sup>1</sup> As to the absence of Negritos in Timor compare also "Petermann's Mittheilungen" 1880, p. 30, after *Riedel*. The Dresden Museum possesses an entire dried head from the island, and a number of specimens of hair from there and the neighbouring islands; some of these hair-specimens are straight, others more or less curly, and some slightly crisp.

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<sup>1</sup> I do not quite understand what Dr. *Riedel* means concerning the hair, and therefore do not know whether I am able to share his opinion or not.

Recently *ten Kate* ("Tijdschr. Aandr. Gen. Amst.", 2<sup>nd</sup> ser. 1894, XI, p. 348)<sup>1</sup> and *Lapicque* ("Tour du monde", n. s., 1896, II, page 76) have searched in vain for Negritos in Timor; but the sojourn of the latter on the island was too short for an investigation of such a kind. *Ten Kate* says that he nowhere saw pure Negritos there, and ("L'Anthropologie" 1893, IV, p. 290): „Rien n'est moins prouvé que cette existence *actuelle* d'une population négrito pur sang à Timor." When on the other hand he writes (*l. c.* p. 289): "J'ose affirmer que probablement les deux éléments mélanésiens qu'on s'est habitué à distinguer sous le nom de Négritos et de Papouas, ont joué à la fois un rôle important dans l'ethnogénie de Timor," this is uttered under the influence of *de Quatrefages* and *Hamy*, as he himself allows, and there is, as we saw, no reason to adopt their hypothesis of Negrito elements in the Timorese population.

## 5. THE MOLUCCAS AND LESSER SUNDA ISLES

Proofs of the existence of Negritos on other islands in the Eastern portion of the Archipelago, for instance *Sula*, *Buru*, *Ceram* and *Ombai*, *Pantar*, *Lomblen*, *Solor*, *Flores* and *Sumba* are so weak as not to be worth the trouble of discussing them in detail.<sup>2</sup> Writers who state the occurrence should at any rate give their reasons in more tangible form. When *Flower* for instance says ("J. A. I." 1889, XVIII, p. 82): "As the islands of these eastern seas have become better known, further discoveries of the existence of a small Negroid

<sup>1</sup> See also *ten Kate* on Anthropological questions in the East in "Feestbundel aan *Veth*" 1894, p. 209, reviewed in "L'Anthropologie" 1895, p. 217.

<sup>2</sup> See *Gerland* "Anthr. Beitr." 1875, p. 361.

population have been made in . . ." — here he enumerates all these islands —, he is surely adopting, absolutely without the test of criticism, *de Quatrefages'* more recent statements ("Pygmées" 1887, p. 42) which are however more or less figments of *de Quatrefages'* imagination<sup>1</sup> and do not tally with his and *Hamy's* former views ("Crania ethnica" 1882, p. 193). These specially emphasize that the islands from Java to Sumbawa and Flores do not contain any Negritos: "Java ne renferme actuellement aucun représentant connu de la race négrito, et l'on en peut dire autant de presque toutes les autres îles de la Sonde jusqu'à Sumbava et Florès." Then further: "Mais ces îles et celles qui les suivent vers l'Orient, Pantar, Lomblem, Timor, renferment des Nègres montagnards. Seulement les indications que nous possédons sur Pantar et Lomblem sont insuffisantes, et le seul crâne publié de Florès appartient à un autre groupe ethnique." Not a word here about Negritos. *Rosenberg* ("Mal. Arch." 1878, I, p. 337) declared the inhabitants of the middle and rear Islands of Aru to be Negritos, but he was obviously ignorant of what is understood by Negritos, for according to him they form "a link between the Malayan and Papuan races," and so he described them in detail. Recently *Hamy* recurs to the anthropology of Flores ("Bull. Mus. d'H. N. Paris" 1894, p. 82), but does not mention Negritos,

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<sup>1</sup> How unadvisable it is to follow *de Quatrefages* blindly may be shown by one example. In 1884 ("Hommes foss.", p. 194) he says: "Par eux [les voyageurs] nous apprenons qu'il existe encore des Nègres [*sic*] aux îles Sandal (Samba) [*sic*], à Xulla, à Buru, dans la péninsule orientale des Célèbes . . . ; mais aucun détail ne nous permet d'affirmer qu'il s'agisse de Négritos. Il en est de même pour Flores, Solor, Pantar, Lomblem, Ombay . . ." But in 1887 ("Pygmées", p. 42) they have suddenly become Negritos: ". . . Il résulte que les Négritos habitent les régions montagneuses des îles Sandal (Samba), Xulla, Bourou, Céram, Flores, Solor, Pantar, Lomblem [*sic*], Ombay, la péninsule orientale de Célèbes etc.," without in any way stating his authority, or the reason for the change in his views.

neither did *Lapicque*, who made a trip "à la recherche des Négritos" ("Tour du monde", n. s., 1896, II, p. 72) meet them there.<sup>1</sup>

## 6. JAVA

In the year 1877 I published "with a certain reservation" ("Leopoldina" XIII, p. 101, also Separate Edition with 3 plates) something regarding the possible remains of a Negrito race in Java, which might exist<sup>2</sup> in the so-called *Kalangs* there. This was after one of the best authorities on this country (*van Musschenbroek*) had drawn my attention to a photograph of a *Kalang* in Buitenzorg; the man had it is true a shorn head, but *van M.* declared that these *Kalangs* have frizzled hair and are black skinned. I was far from designating them thereupon to be Négritos, but only wished to set an enquiry afloat; for this purpose in July 1877 I sent several copies of a List of Questions<sup>3</sup> to Java, which drew forth various communi-

<sup>1</sup> *Lapicque* brought home from Flores six skulls, remarking ("Ann. Géogr. Paris" 1896, p. 422, note 2) that previously only one skull from Flores had been present in the European Museums. This is a mistake, the Dresden Museum possesses ten specimens since the year 1880, the measurements of which I published in 1886 ("Z. f. E.", Verh., p. 321). *Ten Kate* too has overlooked this publication, for he complained ("T. Aardr. Gen. Amst.", 2<sup>nd</sup> ser., 1894, XI, p. 347, note 1 and "L'Anthropologie" 1893, IV, p. 283) that *Riedel* had denominated skulls from Timor and elsewhere without giving their measurements, notwithstanding *ten Kate* had censured this before ("Rev. d'Ethn." 1886, V, p. 468). But *Riedel* has made use of the figures published by myself (*l. c.*) in determining those skulls collected by him and presented to the Dresden Museum. It is, however, another question, whether the number of skulls on which *Riedel* based his general denominations was large enough for the purpose. As to Négritos on Flores, compare *ten Kate's* remarks concerning Timor (above p. 38), as they apply likewise to Flores.

<sup>2</sup> Compare also *Giglioli*: "Arch. p. Antr." 1876, VI, p. 315, Tav. III (published 1877).

<sup>3</sup> Compare also Question 18 in "Bijdr. taal-, land- en volkenkunde Ned. Ind.", n. s., 1863, VI, p. XXV, which was unknown to me at the time.

cations on the subject; they were however all against the Kalangs being Negritos. Thus *Ketjen* published a Study ("T. ind. Taal-, Land- en Volkenkunde" 1877, XXIV, p. 421) in which he says on page 424, speaking of the Kalangs of Pekalongan, that they do not differ physically from the Javanese, and on page 428 that their traditions point to their having sailed to Java when the island was already inhabited, and that possibly therefore there is a connection between them and the Biduanda Kallangs (see *Waitz-Gerland* "Anthr." 1863, I, p. 17). In 1883 another Study of *Ketjen's* followed (*l. c.*, XXVIII, p. 185) in which he calls attention (p. 193) to certain relations with Celebes. An ancestor of the *Kalangs* namely, called *Aru Bandan*, is said to have been a Prince of Celebes or the Moluccas, whereupon *van der Tuuk* remarks that *Bandan* might possibly stand for the Javanese *wandan* = frizzly-haired. He further points out (p. 194-195) similar traditions from South Celebes to those of the Kalangs, and thinks therefore (p. 199) that they might have come to Java from India *via* Celebes. But all this is extremely problematical, and there is no tangible trace which points to Negritos. An older paper of *Winter's*: "Oorsprong van het zoogenaamde Kalangs-Volk" ("T. Neêrl. Indie" 1839, II, 2, p. 578) does not clear up anything<sup>1</sup>. *G. Winter*, another writer of this name, says also ("Ind. Gids" 1881, III, 1, p. 583) that the Kalangs of Surakarta do not differ from the Javanese; he is of opinion (p. 585) that in more modern times various tribes of Negroes have come to the Archipelago, and that traces of Negro blood would therefore prove nothing; but as aforesaid such traces are wanting, at least I find no communications respecting them. What *Winter* means by "various Negro tribes" I do not know. As long as the Dutch had African possessions however, they

<sup>1</sup> See also *Knebel*: "De Kalang Legende" ("T. ind. taal-, etc. kunde" 1894, XXXVII, p. 489-505).

habitually kept whole regiments of Negroes in the Archipelago, and these might possibly have left traces of their blood behind, if such have not already disappeared. So much the more caution is therefore necessary in the event of our meeting with solitary indications of this kind. I have heard from a Dutch Army doctor who was stationed in Borneo that a robust Negro *woman* lived there, from the Guinea coast of West Africa; women may frequently have accompanied the men. Later moreover *Giglioli* asserted ("Arch. p. Antr." 1879, IX, p. 179) that the bald-headed individual who *van Musschenbroek* supposed to have frizzly hair, had been seen by *Beccari* in 1878 in Buitenzorg, and that he then had a fresh crop of straight hair. *Beccari* carried off a specimen of the hair which I am informed by Prof. *Giglioli* is now in the Anthropological Museum at Florence. *The Kalangs are therefore as a matter of fact not Negritos.*<sup>1</sup> Whether certain groups on the reliefs at Bôrô-Budur (*Leemanns*: "Bôrô-Budur" 1874, *e. g.* Planche CCLXXIV, 88, p. 245, and Planche CCCXXXVI, 68, p. 277) may represent Negroes, I do not venture to decide. *Leemanns* calls them "gardes à la physionomie farouche et aux cheveux ébouriffés," and "hommes à l'air farouche et cruel avec... leur cheveux ébouriffés, leurs énormes moustaches et leur barbe pointue." *Schaaffhausen's* note ("Arch. für Anthr." 1866, I, p. 167) of a black aboriginal race in Java (and Borneo) is unsupported, and therefore without weight. When *Flower* says ("J. A. I." 1889, p. 82): "In fact, Sumatra and Java are the only large islands of this great area which contain no traces of them except some doubtful cross-breeds, and some

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<sup>1</sup> As I had published this in 1893 ("Negritos", p. 75), it was out of date for *Kohlbrugge* ("L'Anthr." IX, p. 4) to criticise my paper of 1877 in the year 1898, the more so as he knew my publication of 1893 (see his note 7, p. 7), which he however ignores as far as it concerns the Kalangs.



remains of an industry which appears not to have passed beyond the Age of Stone," I must emphasize that, in so far as this refers to Java, cross-breeds from there are unknown, and that there is not the slightest ground for attributing the stone axes found in Java to a Negrito rather than to a Malay population.<sup>1</sup> As in this century we find Melanesian, Polynesian and other peoples living in the Stone Age, it is more than probable that at the date when the Malayan races came to Java they were in the same stage of civilisation, which would moreover not preclude the possibility that they found there a Negrito population also in the Stone Age, whom they afterwards exterminated. As however we find no traces of this, we cannot at present grant the hypothesis. *Semper* ("Phil." 1869, p. 48 and note 1, p. 135) had come to the same conclusion with respect to Mindanao, the occurrence of stone axes there seeming to him to point to a primitive black population. But, as aforesaid, such a conclusion is not justifiable, for if it were, it might also be applied for instance to Celebes, from whence I brought stone axes which had been found in the ground or in trees ("fallen from the sky"), and preserved as charms ("Z. f. E.", Verh., 1872, p. 203). Stone axes have been found frequently in Java (see *e. g.* *Swaving*: "Nat. T. Ned. Ind."

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<sup>1</sup> *Flower* appears here again to follow *de Quatrefages* ("Pygmées" 1887, p. 42, and "Hommes Sauvages" 1884, p. 196) blindly, but the statements in question are very much open to controversy. By covering *de Quatrefages'* authority with his own, *Flower* adds greatly to the difficulty of weeding out such errors, for a writer making *general* statements cannot possibly in every case trace them back to their source, and is therefore compelled to follow the authoritative utterances of certain other writers. In the same way a vague statement like that of *Allen's* ("J. A. I." 1879, VIII, p. 39) who speaks of Papuans and Negritos who now exist or formerly existed in Sulu, Borneo and the *Sunda Chain* are completely useless and throw an unfavourable light on the author of the paper: "The oriental range of the Papuan and Negritto Races"; for when handling a *special* subject an author cannot be permitted merely to copy uncritically from others.

1850, I, p. 81, with plate; *van Limburg-Brouwer*: "T. ind. taal-, etc. kunde" 1872, XVIII, p. 67; "Publ. Ethn. Mus. Dresden" 1883, III, p. 51 a), they have also been noted in Sumatra, Flores, Solor, Adenara, Timor and Ceram without in any way justifying the inference that a black frizzle-haired population existed there. Moreover in Java at the present day stone axes and hammers are used in certain occupations, as they are with us by stone-breakers, or in Luzon by the Igorrotes, at the copper-forges of Mancayan (see "Publ. Ethn. Mus. Dresden" 1890, VIII, p. 19 b, Plate XVI, 12) or in North West Borneo (*Bishop of Labuan*: "Tr. Ethn. Soc.", n. s., 1863, II, p. 28). In the year 1851 *Logan* had already quite unjustifiably ("J. Ind. Arch." V, p. 84) asserted that the stone axes from Java show "that it was, at an ancient period, peopled by tribes of African or Indo-African derivation."

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## 7. SUMATRA

We have information in hand respecting Sumatra which may possibly admit of the conclusion that a negro-like element resembling the Papuan exists there. *Van Hasselt* reported ("Midden-Sumatra" 1882, III, 1, Volksbeschr., p. 9): "Among the *Kubus* I saw more frequently than in the highlands of Padang men with aquiline noses, and certain individuals amongst these, who at the same time had long frizzled hair, strongly resembled Jews." *De Quatrefages* ("Hommes foss." 1884, p. 560, and "Races hum." 1889, p. 468) ranks these with the Ainos and Todas. *Garson* (with *Forbes*: "East. Arch." 1885, p. 244) thinks that there is no near affinity with the Negritos here, that they were of Mongolian extraction, but that in past ages they may have crossed slightly with Negritos during their wanderings. It is scarcely possible to investigate how far such

an inference is allowable, but *Flower's* utterance quoted above (p. 42) under "Java" in as far as it refers to cross-breeds might possibly be valid if applied to Sumatra. A remark of *Bastian's* ("Reisen" 1869, V, p. 53) that "amongst the Lampongs . . . the remains of a frizzle-haired race of Negroes are said to have been found" cannot be used, because the source of information (as mostly with *Bastian*) is not named, and here criticism of the source must be the very foundation of all research. Indeed one can only trust such reports as are formulated in a critical spirit. In the same sense but little consequence can be ascribed to *von der Gabelentz's* assumption ("Sprachwissenschaft", 1891, p. 273) that men resembling Negroes are found in Sumatra, for even if this rests on the above-mentioned statement of *van Hasselt's* which is not asserted—other trustworthy accounts being as far as I know not to hand—a positive conclusion thereon cannot at present be drawn. However I do not wish to deny herewith the occurrence of a non-Malayan element<sup>1</sup>. On the other hand *Hagen* says ("Anthr. Studien" 1890, p. 8): "It appears to me to be a strange circumstance that in Sumatra . . . no Negritos apparently occur, for the [Lubus who were for a time held to be such have turned out to be a stunted form of the aboriginal Malays." See also *Meinicke's* excellent remarks on the non-occurrence of Negritos in Sumatra ("Ethn. Asiens" 1837, p. 7). Time will show the worth of *Dalitz's* more recent account (see "Not. Batav. Genootsch." 1893, p. 27) of hairy dwarfs in Kroë (Res. Benkulen), for 'the present such a short statement cannot be used.

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<sup>1</sup> See also the remarks below, *sub* Malacca, p. 62, note 2. I may mention here that Herr *Meissner*, who lived for 17 years in Sumatra, informed me that he heard of wild, hairy tribes there in the interior of the Sultanate of Siak.

## 8. BILITON, BANKA, AND THE ISLANDS OFF THE NORTH-EAST COAST OF SUMATRA

In a Report on Biliton of the year 1851 ("T. Ned. Indië" 1853, 1, p. 23) the Orang laut or *Sekahs* (Sikas, Skaks, Sekats) who are found in Banka, Biliton and the neighbourhood are described as follows: "We had the opportunity of observing the Sikas at work, and noticed the energy with which they carried the heaviest boxes and iron implements to the highest parts of the fortifications, an employment so entirely opposed to the ordinary inclination of the Malays. The Sikas with their short, stout, thickset figures, broad and very muscular arms and legs, their *long, frizzly, black hair*, and their open countenances, — screaming and laughing whilst carrying the heaviest burdens on their broad shoulders — formed a striking contrast to the slender, inanimate, and crafty Malays". *Riedel* has more recently brought forward some remarks on the Sekahs and Badjos ("T. ind. taal-, etc. kunde" 1881, XXVI p. 264) based on his own personal knowledge of both tribes. He deposes as follows: The Sekahs of Biliton call themselves by preference descendants of the Badjaus; the Orang laut of Celebes or Badjos come from Wadjo in Celebes, whence many emigrated to Borneo and further West, probably as early as the 6<sup>th</sup> or 7<sup>th</sup> Century. "Everyone who carefully and accurately notices their physical demeanour and their moral and intellectual peculiarities is struck by the fact that the Sekahs are not Malays *s. s.* Against this speaks not only the fact that their language is entirely different, but also the occurrence of hairy, frizzle-haired men and women, true Papuan types." *Riedel* seemed at that time inclined to believe (p. 266) — although he spoke entirely under reservation — that there was a certain original connection between the Sekahs of Biliton and the Badjos of Celebes, and that the Sekahs were related

to the Papuans or other of the neighbouring tribes of the Eastern part of Celebes, or might have to some extent inter-married with them. Lately however he has expressed himself on the subject in a letter addressed to me as follows: "More thorough investigations have shown me a different result. The Sekahs are not Malays in the more restricted sense of the word, but neither are they Papuans. It is true that persons with to a certain extent frizzled hair are found amongst them, but such hair has not that crispness peculiar to the Papuans; it is not straight, but it has not the Papuan characteristics; neither does it resemble the hair of cross-breeds between Papuans and Ceramese, Keis, Bugis, Chinese and others, as I had the opportunity of observing later on. The Badjos have straight and curly, but not frizzly hair."<sup>1</sup> Compare also *Waitz-Gerland*: "Anthr." 1865, V, 1, pages 19, 21 and 22; "Ardr. Woordenb. Ned. Ind." 1869, III, p. 273; and *de Hollander*: "Handl." 4<sup>th</sup> ed. 1882, I, pages 807 and 835. The linguistic fragments given by *Riedel (l. c.)* belong to a Malayan dialect, as Prof. *Kern* of Leyden had the kindness to inform me.

*De Hollander* mentions (*l. c.*, p. 823) the *Rajats* of Banka as identical with the Sekahs or Orang laut, and I am informed by Herr *Meissner* (see above p. 45, note 1) that the Orang laut from the islands off the coast of Siak are called *Rawahs* in Siak, but that they apply to themselves the name of *Selats*, meaning "men from the islands of the Straits" (*Mal.* selat = straits). Wavy or curly hair occurs among them, as I see from a photograph before me.

After all, it is not a question of pure Negritos here, but there may be an element which can be derived from the Negritos of Malacca (see also the remarks below *sub* Malacca, p. 62, note 2).

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<sup>1</sup> See note 1, page 37.

## 9. ENGANNO AND NIAS

*Rosenberg* ("T. ind. taal-, etc. kunde" 1855, III, p. 374) says that the inhabitants of the Island of Engano belong to the "Negrito race", but he calls their hair slightly crisp; the men wear it down to their necks, and the women hanging over their shoulders. Thus of Negritos properly speaking there can be no question here, and *von Rosenberg* used the expression without knowing what is meant by it (compare also *Waitz-Gerland*: "Anthr." 1865, V, 1, p. 35 and 93, and *Gerland*: "Anthr. Beitr." 1875, p. 361). In his "Mal. Arch." *Rosenberg* says (1878, p. 208) of the hair of the Enganese: "more or less frizzly". Then *Junghuhn* ("Battaländer" 1847, II, p. 306) reckons them to his Battas, and not to the Negrites (p. 290). *Miller* ("Phil. Trans." for 1778-1779, LXVIII, I, p. 173) said of them: "They are a tall, well-made people . . . of a red colour, and have straight, black hair". *Modigliani* expresses himself similarly ("L'Isola delle Donne" 1894, p. 74), though *Pleyte* is erroneously of opinion ("Tijdschr. Aardr. Gen. Amst." 1894, p. 975, note) that he considers the Enganese to be Negritos.

*Danielli* presumes ("Archivio per l'Antrop." 1891, XXI, p. 312) with "all necessary reserve" the inhabitants of the Island of Nias to be cross-breeds between Battas and Negritos, an assumption considered by *Zuckerkanndl* ("Mitth. Anthr. Ges. Wien" 1894, XXIV, p. 263) not sufficiently well grounded, in which I agree with him.

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### RESULT AS TO SUMATRA AND NEIGHBOURHOOD

*At all events it is our task to gain a better understanding of an element in Sumatra and the neighbouring islands which is not purely Malayan; whether it be Negritic the future will prove.*<sup>1</sup>

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<sup>1</sup> See also the remarks below *sub* Malacca, p. 62, note 2.

## 10. FORMOSA

While the non-occurrence of Negritos in Formosa has been almost generally accepted, in 1872 *Hamy* ("Bull. Soc. Anthr." Paris, 2<sup>nd</sup> ser., VII., p. 848) believed that he was able to state their occurrence, taking his stand on the three following points:

1. Older reports by *Valentyn*, dating from the year 1726, to which however *Hamy* himself attaches no importance (p. 844): "Ces observations laissent beaucoup à désirer par elles-mêmes." In the passage in question ("Oost-Indiën," IV, 2. stuk, C, p. 37<sup>b</sup>, below, not VI as *Hamy* quotes), in the chapter on "Formosa," there is however not *one* word which can be taken to apply to Negroes; the inhabitants are described as tall, stout and coarse, others as half giants of a brownish-yellow colour, "en wel zoo veel na't geel trekkende (gelyk de Formozaanen doorgans vallen)." *Hamy* mentions besides on this occasion *Hombron's* utterances concerning this topic ("Voy. Pôle Sud" 1846, I, p. 204) which he calls "un peu vagues;" *Hombron* says: "...Il est bien probable... que des peuples noirs, que nous retrouvons à Formose et dans toutes les Philippines, habitèrent les premiers le territoire de la Chine." I do not think these utterances are merely "rather vague," but indeed as far as they refer to Formosa and China quite unfounded and unjustifiable.

2. *Hamy* relies on a remark of *Swinhoe's* ("Rep. Brit. Associat." for 1865, 1866, page 130) in a short notice entitled: "Notes on the Aborigines of Formosa," where we read as follows (*Hamy* cites this on page 848 not *in extenso*): "There is little room for doubting that the Kaleo tribe are of Tagal origin; but there are other tribes inhabiting the mountains of Formosa of quite distinct race, the wildest of them of dwarfed stature, and probably allied to the Negritos of the

Andaman Islands; the author, however, as yet had not had an opportunity of seeing them." *Swinhoe* was English Consul in Formosa, has written various notices on the subject (see *e. g.* "J. N. China Branch R. As. Soc." 1859, p. 153; "J. R. Geogr. Soc." 1864, p. 6; "Proc. R. Geogr. Soc." 1866, p. 122) and is known too as a naturalist, his utterances carry therefore a certain amount of authority, but as he had not seen the dwarfs himself, and only says too that they are "probably" allied to the Mincopies, — as he further expresses such a daring opinion as that the Kalees whom he had seen are of Tagal origin, we cannot *in ethnologicis* lay any weight on his opinion that the dwarfs whom he had not seen are Negritos.

*Hamy* thinks—and this is point 3 on which he builds—that *Swinhoe's* assumption is confirmed by two skulls, which *Schetelig* procured from there "dont l'examen démontre . . . l'exactitude du rapprochement proposé par M. Swinhoe", which however as we shall see directly cannot serve to support him. *Schetelig* received from friends, just from this south part of the island, two skulls, but *Hamy* makes the mistake of supposing that *Schetelig* holds them for Negrito skulls, whereas he distinctly declares that they are Malay. *Hamy* says (p. 848): „Mr. Schetelig attache une certaine importance à cette dernière disposition [a lateral flattening], qu'il s'est habitué à considérer, dans ses voyages aux Philippines, comme un caractère important, propre aux aborigènes de ces îles, et qui lui a souvent servi, dit-il, à distinguer les négritos." *Hamy* has entirely misunderstood *Schetelig* here. While *Hamy* took "aborigènes" for Negritos, *Schetelig* meant exactly the reverse—*i. e.* Malays, whom he distinguished by this character, which is not possessed by the Negritos. *Schetelig* says ("Trans. Ethn. Soc.", n. s., 1869, VII, p. 225): "The former plané [a flattening of the roof of the skull] is a character possessed by most Malayan skulls; while the latter planes [the above mentioned sloping



of the parietal on either side] I have already, during my wanderings in the Philippines, been accustomed to regard as an important leading character of the natives there [by this are meant the Malays, not the Negritos]. Nay, it has there impressed me with such vivid clearness that on consulting my journal of travels, I find it mentioned many a time, and twice as having aided me in discarding native individuals who were brought up to me as Negritos." It is just this last phrase which *Hamy* has misunderstood. *Schetelig* says that he had twice *discarded* natives [Malays] who were brought to him as Negritos [for whom he was searching] because he recognised them as Malays by this special character. This cannot be doubted. *Schetelig* has in no way drawn a comparison between the Negritos of the Philippines<sup>1</sup> and these two Formosa skulls, which is also proved by his table on p. 228; moreover he says of the two skulls in question, IIA and IIB, that they "resemble the Malayo-Philippine type". He remarks further (p. 217): "I am convinced of the validity of my views, namely that the Malay origin of most of the inhabitants of Formosa is incontestable." In the whole paper (p. 215-229) *Schetelig* does not speak of Negritos, except on page 226, the passage already cited, where the word Negrito occurs once. *Schetelig*<sup>2</sup> therefore cannot be looked upon as warranting the occurrence of Negritos in Formosa. But how thoroughly *Hamy* misunderstood him is shown by the following sentence (p. 850): "La description écourtée et les quelques mensurations de M. *Schetelig*

<sup>1</sup> On page 226 he compares a Philippine skull in London (*Flower*: "Cat. Coll. Surg." 1879, I, p. 126, No. 747) with the two above-mentioned Formosa skulls, and finds certain similarities between them. Only *de Quatrefages* and *Hamy* however hold this Philippine skull for a Negrito one ("Cr. ethn." 1882, p. 177) and they, as we have already shown on page 20, are not justified in so doing.

<sup>2</sup> *Schetelig's* "Reisebericht" ("Z. Ges. Erdk. Berlin" 1868, p. 385) contains no mention of the natives.

confirment l'excellente diagnose qu'il a formulée, et montrent suffisamment aux commentateurs préparés à la discussion de son mémoire l'identité ethnique des crânes indigènes rapportés du massif méridional de Formose, et de ceux des négritos de race pure des îles Andaman, des Philippines etc."

It would be another question whether the two skulls which *Schetelig* describes as resembling the Malayo-Philippine type, reproducing one of them (II B), might not in spite of him turn out to be Negrito skulls, an opinion which *Hamy* advocates, and which is also adopted in the "Crania Ethnica" (pages 180 and 182), but which I hold to be unjustifiable. For to conclude the occurrence of a race in a country from certain characters in two skulls, when this race has not yet been registered from that country, is in the present embryonic state of craniology an unwarrantable proceeding, and the two French writers will certainly find no followers in this respect, except such as simply copy their assertions. But when we find an authority like *Flower* amongst these followers (he says "Journ. Anthr. Inst." 1889, XVIII, p. 82): "...Formosa, ... where the race [Negritos] has preserved all its characters"), the "facts" find their way into class-books, and it takes many years to weed out such errors. It is probable that when *Ratzel* says ("Völkerkunde" 1886, II, page 215): "In Formosa . . . Negrito cross-breeds may be presumed to exist", he too bases this only on the statements of the above-mentioned French writers. Neither *White's* "Brief Account of the Wild Aborigines of Formosa" ("Tr. Ethn. Soc.", n. s., 1869, VII, p. 165) nor any other source<sup>1</sup> known to me con-

<sup>1</sup> We have to thank *de Lacouperie* for a good bibliography on Formosa: "J. R. As. Soc.", n. s., 1887, XIX, p. 459 note. This writer however, in spite of a great array of learning, has not been able to bring forward from Chinese or other sources any proof, or even probable proof, of the former occurrence of Negritos in Formosa: see particularly § 34 and 36 of his Memoir, "Formosa Notes on MSS., Races and Languages"

tains dependable statements thereon<sup>1</sup>; and *Vivien de Saint-Martin's* opinion of the non-occurrence of negro-like elements in Formosa, an opinion which *Hamy* has endeavoured to dethrone ("Bull. Soc. Anthr. Paris" 1872, p. 845), reclaims its rights.

## 11. JAPAN

It was *Hamy* too who first seriously believed that he had been able to prove the occurrence of Negritos in Japan ("Les négritos à Formose et dans l'archipel Japonais": "Bull. Soc. Anthr. Paris" 1872, p. 843); this question is so interesting that it is worth while to go more thoroughly into his reasons. He relies *firstly* on several older statements in print, and *secondly* on one skull.

The statements (ad 1) which he endeavours to turn to account are chiefly those of *von Siebold* and *Prichard*, and

(*l. c.* pages 413-494). *Keane's* former remark (in *Wallace's* "Australasia" 1879, p. 604) that Negritos have probably occurred in Formosa is likewise unsupported.

<sup>1</sup> Even quite recently *Hirth* has published a passage from the Chinese Annals ("Tai-wan-fu-chih") of the 17<sup>th</sup> Century ("Z. f. E.", Verh., 1893, p. 333) which refers to the primitive inhabitants of Formosa. There is however no reference to Negritos, for the note (p. 335) "that deep in the interior of the mountains there lives a race of men resembling apes, not quite 3 feet (4 Engl. feet) high" cannot possibly serve to make the occurrence of Negritos more likely. See also *Hirth* in "Mitth. Anthr. Ges. Wien" 1892, XXII, p. [91]. Neither do any of the more recent publications on the inhabitants of Formosa contain proof of the occurrence of Negritos there, for instance the following: *Hosie* in the "London and China Express" of August 25<sup>th</sup>, 1893 (according to a Review in "Die Natur" 1894, p. 49); *Taintor*: "Les aborigènes du nord de Formosa" (according to a Review in "L'Anthropologie" 1894, p. 348); *Uaberlandt*: "Die Eingeborenen der Kapsulan Ebene" in "Mitth. Anthr. Ges. Wien" 1894, XXIV, p. 184; *Tamai*: "Erforschung des Tschinwan-Gebietes" in "Globus" 1896, LXX, p. 93. — As to *Mundt-Lauff's* fictions on the Negritos of Formosa, see note 2, page 35 above.

as he does not give them *in extenso* it will be well to become acquainted with their tenor. *Prichard* ("Physical History of Mankind", 3<sup>rd</sup> ed., vol. IV, p. 491) says (I italicize the passages bearing on the question): "The greater part of this extensive empire is inhabited by one race of people, who are termed the Japanese race. They are immemorial inhabitants, but not, in all parts at least, the aborigines. Japanese historians mention various tribes of barbarians, whose inroads have troubled the civilised inhabitants, as the Nanban or Barbarians of the South, the Seï-siu or Savages of the West, and the wild people of the Suzuga-Yama, in the country of Omoi, who are said to have breathed out fire and smoke. In early times, according to the state records of the empire, *black savages* were very formidable in Japan: they were at length subdued and driven out. From the peculiar features, the *form of body, the crisp hair, and the darker complexion* which are observed in some of the natives of the southern and south-eastern coast of Japan, *there is reason to suspect, as M. de Siebold observes, that these wild tribes in the empire of Dai Nippon were allied to the aborigines of the Philippine Islands*, and perhaps to the Alfourous of Australia (Dr. *von Siebold's* *Mathematische und Physische Geographie von Japan*, p. 16)." *Prichard* says further (*l. c.* p. 527): "M. *Siebold* in the narrative part of his work has introduced some observations on the physical character of the natives of Kiúsiú, one of the three great islands which form the principal part of the empire of Nippon. He says,—'The population of Fizen, as well as that of the whole island of Kiúsiú, is divided between the dwellers on the coast and those of the interior and of the towns, who differ from each other in their physical aspect, language, manners and character. The coasts, and the numberless islands which border on them, are inhabited by fishers and seafaring people, men *small* but vigorous, *of a*

*deeper colour* than those of the other classes. Their *hair*, more frequently black than of a red brown colour,—*brun-rougeâtre*<sup>1</sup>—is *crisped* in some individuals who have also the facial angle strongly marked,—*très prononcée*,—*their lips puffed*,—*enflées*,—the nose small, slightly aquiline, and depressed at the root,—*renfoncée à la racine*. Address, perseverance, boldness, a frankness which never amounts to effrontery, a natural benevolence and a complaisance which approaches to the abject; such are the characteristic qualities of the sea-coast people.” *Hamy* (p. 854) lays special stress on their small size as characteristic of the Negritos, and brings together comparative data regarding the Malays, Aëtas, Mincopies, Semangs and cross-breeds between Malays and Semangs, but as *von Siebold* does not give any figures nothing can be based hereon. Whether the traces of crisp hair and the darker colour of the skin admit of a reference to Negritos, I do not pretend to determine; but such a hypothesis is most certainly not a proof, nor do I think that *Hamy* is justified in going so far as to say (p. 855): “Il ne manque plus à cette diagnose ethnique que la sanction de l’anatomie.”

*Hamy* finds the *second* basis for his statement in one of two Japanese skulls in the Paris Museum (p. 855) which in his opinion resembles a Negrito skull, and gives the required sanction. This induces him to express himself as follows (p. 858): “Ainsi se trouvent vérifiées par l’anatomie ethnique les hypothèses de *Prichard*, de *Latham* etc. rattachant à l’aide des seuls caractères extérieurs, ‘les tribus des bois de l’empire de Dai Nippon’ aux aborigènes noirs de Formose et des Philippines.” In consequence of this the Negrito-Japanese skull found its way into the “*Crania ethnica*” (1882, p. 182) and was duly recorded in all the writings of *Quatrefages* and

<sup>1</sup> “This part of *Siebold’s* work is as yet only published in the French edition.”

in many others. *Flower* too ("J. A. I." 1889, XVIII, p. 82) covered his predecessors with his authority by saying: "But beyond this [Formosa], as in Loo-Choo, and even in the south-east portion of Japan, it [the Negrito race] reveals its former existence by the present population." Here *Flower* besides confuses Loo-Choo (the Lu Tschu or Riu kiu Islands) with Kiuschiu, for even *Hamy* (p. 581) could not discover a trace of Negrito blood in the "Archipel Lieou-Kieou," ("on ne peut découvrir aucune allusion à des caractères négroïdes").

The precise weight of *Siebold's* utterances on this subject I do not, as I have remarked above, pretend to determine, but I am not able to make out a case for the Negrito-like skull from the Executioner's Burial-place in Yokohama which forms the second part of *Hamy's* proof. Apart from this however, other writers regard frizzly hair among the Japanese as a sign of a crossing with the Ainos, (see *e. g.* *Ratzel*: "Völkerkunde" 1888, III, p. 542).<sup>1</sup> As far back as 1875 *Gerland* wrote ("Leopoldina," p. 25): "...Whereby we beg to gainsay without more ado the occurrence at any time of allied peoples [viz. peoples allied with Negritos etc.] in the Islands of Japan, an idea which in the present day some (like *Chamisso*) are not disinclined to accept anew. Our reason for thus gainsaying is that the sources of these statements are extremely weak, and that the ambiguous facts cited in support of them

<sup>1</sup> Regarding this question I consulted Professor *Rein*, as an acknowledged authority on Japan. He was good enough to write to me as follows: "In my opinion the proofs of the former occurrence of Negritos are very weak. What has been found in dolmens and otherwise in Kiushiu, in Yamato, near Nara and elsewhere in Honshiu only proves that a prehistoric people lived in Central and Southern Japan before its conquest by the present race. Whether they were related to the Jezu or Emishi, who inhabited the north of Honshiu, and according to all accounts obviously belonged to the Ainos, no-one can say. In Japan at the present day the colour of the skin, the type of face etc. have through intermarriages become such uncertain tokens that no positive conclusions can be formed regarding the races from which they sprang."

can be otherwise explained in a much more satisfactory manner."

Little as I wish to dispute the *possibility* of the existence of a Negrito element in Japan, yet I hold that the facts brought forward up to the present time are far from being established, nor do I think that they support the hypothesis. I believe besides that the methods of our sciences which are still in their infancy will be compromised in the eyes of non-ethnologists and non-anthropologists if surmises and explanations, more or less subjective, be accepted as proven conclusions. As in these days Japan possesses<sup>1</sup> anthropologists of her own with modern training, it is to be hoped that these will not keep us waiting long for a more thorough investigation of the ethnical elements of their own people.

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## 12. CHINA

*Neumann* makes the following statements ("Asiat. Studien: Die Urbevölkerung einiger Provinzen des chin. Reiches" 1837, I, p. 35-120) respecting the peoples who inhabited China *before* the coming of the Chinese, which might possibly be taken to refer to Negritos: "The foreign peoples and tribes mentioned in the Annals<sup>2</sup> under different names, the *Miao, Man, Y* and *Yu,*

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<sup>1</sup> See for example *Koganei's* "Contribution to the physical Anthropology of the Ainos", in the "Mitth. der medic. Facultät der Kais. Japan. Univ." II, Tokio, 1893 and 1894.

<sup>2</sup> "The most ancient monument of the geography and statistics of China as well as of Universal History has come down to us in the celebrated chapter, so frequently the subject of commentaries, of the Annals *Yu kong, i. e.* The Tribute of the Yu" (*von Richthofen* "China" 1877, I, p. 42). "The *Yü-kung* or the Tribute Roll of the Yü is the Sixth Book of *Shu-king* or of the Classical Writer of the Historical Notes, a collection of historic documents which is ascribed to *Confucius* and includes the age from 2357 to 720 B. C." (*l. c.*, p. 227).

the barbarians of *Lai*, *Haoi*, and of the Eastern Islands, must be regarded as natives, differing absolutely from the conquering Chinese. It can however be declared with certainty that the primitive inhabitants of the South were chiefly called *Man* or *Miao* — words of uncertain origin and meaning” (p. 42). “The entire remains of the primitive inhabitants of the present Chinese Empire are included in the general term *Miao* . . . The autochthonal inhabitants . . . of the South-west . . . are called *Miao*, *Li*, *Yao* and *Y*, and they appear to be closely allied to the Indo-Chinese peoples of the Peninsula beyond the Ganges, to the Lolos . . ., the Pape, the inhabitants of Laos and Burmah, and the other aborigines met with, who have been driven back into the mountainous parts of the country” (p. 46). “We must take the [unknown p. 51] writer [of the description of 79 clans or tribes of the Miao tse] at his word when he tells us that there are *black* or so-called *Oriental* negroes in the interior of China, for he expressly assures us of the fact in his description of the twelfth as well as of various other clans” (p. 52). Of the 12<sup>th</sup> (p. 80) he says: “The *black Miao*. The He seng Miao or black Miao dwell in the neighbourhood of Tsing tscheou. They are naturally of a cruel, malignant disposition. They spy out the dwellings of the wealthy, and combining together in bands cause conflagrations in the night, and then rob and plunder. In the 13<sup>th</sup> year of the Period Yong-Tsching (1735 according to our chronology) they were subjugated, and since then have lived conformably to the law.” Besides these on page 78 are mentioned “The black Miao of the Eight Palisades.” On page 82 he says of the “Miao of the high Hills”: “They are black-coloured.” On page 97 the 47<sup>th</sup> Clan is called “The black Miao,” so-called according to *Lacouperie* (“Languages of China before the Chinese” 1887, p. 49) because they wear black clothing. On page 105 of the 59<sup>th</sup>: “The Miao, called black Cinnamon.” On page 110:



"68. The Ko lo... are of two kinds, black and white. The black... have small eyes and large bodies; their faces are black, they have white teeth and hooked noses... they are also called... the black Southern barbarians." They wear their hair in plaits. The 74<sup>th</sup> Clan (p. 115) is called "The black Miao on the Tsing kiang." The 75<sup>th</sup> (p. 116): "The black Miao of the Houses with several Stories." The 76<sup>th</sup> (p. 117): "The Clan, called black Tschong." This is all. In the descriptions there is accordingly not *one* word which could be taken to mean Negritos, in fact everything speaks to the contrary. Just as little does *Plath's* paper: "Die fremden barbarischen Stämme im alten China" ("Sb. Ak. Wiss. München" IV, 1874, I, p. 450) contain *one* word which refers to Negritos (p. 498 treats specially of the *Miaos* of the South), and it is just the same with *Edkins* in "The Miau tsi Tribes" (Foochow, *s. a.*). Here he says among other things on page V: "A favorite mode of dressing the hair is with the men to twist it into the shape of a conical shell" — certainly therefore it is not crisp hair. *Müller* ("Allg. Ethn.", 2<sup>nd</sup> ed., 1879, p. 409) reckons the Miao-tse to the Thai or Shan peoples. After all there is not the slightest justification for claiming the primitive inhabitants of China, even hypothetically, as Negritos. Such was however not only the case, but it was held to have been proved with certainty that the aborigines did consist of Negritos.

*Terrien de Lacouperie* published a book in the year 1887, entitled: "The languages of China before the Chinese", in which on page 74 in the Section "The Pre-Chinese Aboriginal Negritos" he says: "The languages spoken by the tribes of this dwarfish race, which formerly were settled in China proper, have not left any modern representative that we know of. Such tribes fell in proximity to the Chinese Bak tribes, about 2116 B.C. when the latter already immigrated into the Flowery

Land, and advanced eastwards of the great southern bend of the Yellow River. Some tribes of the same race are spoken of in the fabulous geography of the *Shan hai King*, a few centuries previous to the Christian era, and in later writers, *circa* 235 A.D. the Chinese advanced in the region that is now the S. E. of their An-hui province, and met there again some of the dwarfish tribe. We hear no more of them in the Chinese Annals; but Friar de [*sic!*] *Odoric de Pordenone*, about 1330, mentions them in the relation of his journey.<sup>1</sup> Nothing is said of their language, and no landmarks exist as yet, which may permit us to discover any survival of its former influence, if any." And page 131: "The traces of Negritos which were disclosed by us in the course of our investigation were not sufficient to form any positive idea as to their language, and we do not know if they belonged to the Himalaïc Negrito-Andaman, to the Indonesian Negrito-Aetas, or to the Mōn-Khmer Negrito-Kamucks division, though the first of these three is the less, and the third the most, probable." There is nothing more here. In the same writer's paper: "The Negrito-Pygmyes of Ancient China" ("Bab. and Orient. Record" 1891, V, pages 169 and 203) there is just as little proof of the likelihood, for the explanation of *Tsiao-Yao* as "Dark Pygmies" = Negritos (p. 209) cannot be considered valid. The account in question dating from the 13<sup>th</sup> century is doubtless a partially fabulous one, as these black dwarfs are said to have been only 3 tschi = 90 em high (see *D'Hervey de Saint Denys*: "Ethn. des peuples étr. à la Chine par *Ma-Touan-Lin*" 1883, II, p. 267). Such im-

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<sup>1</sup> [*Odoric* (ed. *Cordier*, 1891, p. 345) speaks of pygmies in China in such a manner that not the slightest reliance can be placed on his remarks. He calls them *Bidun*, which *de Lacouperie* (*apud Cordier*, p. 602) identifies with *Pai-twan*, *Bai-dün*, an interpretation however which *Schlegel* ("T'oung pao" 1891, II, p. 265) does not allow.]

portant conclusions therefore cannot be based on this. In no case can we like *Lacouperie*<sup>1</sup> speak of Negritos in China with perfect certainty, and the question in point does not become in the slightest degree more probable because *de Quatrefages* ("Races humaines" 1889, p. 347) says: "M. de Lacouperie a montré récemment que ces petits Nègres ont habité jadis la Chine orientale et méridionale," on the contrary it loses in probability because we are already sufficiently acquainted with the uncritical spirit in which this writer approaches the Negrito question. In his later paper ("Bab. and Or. Rec." 1891, V, p. 169) *de Lacouperie* again relies on *de Quatrefages*! In the present state of our knowledge we are not in the position to form a sound judgment respecting the racial affinities of the primitive inhabitants of China, and "over-haste in scientific matters is unmethodical" (*von der Gabelentz*: "Sprachwiss." 1891, p. 153). *De Quatrefages* and *de Lacouperie* looked upon each other as authorities, the assumption of the one standing for truth to the other and *vice versa*; in consequence they tried to support each other, but it is more than questionable whether others will have the same belief in the categorical statements of these two writers.

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## RESULT AS TO THE DUTCH POSSESSIONS, CHINA AND JAPAN

*We have found then that all accounts of Negritos outside the Philippines are based on very poor evidence (properly speaking on none at all), or are the result of errors in con-*

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<sup>1</sup> L. c., page 209 *de L.* says: "The present monograph shows conclusively [!] that Negritos were part of the native population of China, when in the XXIII<sup>rd</sup> century B. C. the civilized Bak tribes came into the land."

sequence of insufficient criticism of the sources or misunderstanding of the original statements, which in their turn are frequently unreliable and perverted.<sup>1</sup>

And now our survey, in as far as it seemed to me of interest to undertake it, is at an end, for not a doubt exists as to the occurrence of Negritos in the Peninsula of *Malacca*, and in the *Andamans*.

### 13. MALACCA

Regarding Malacca, the following more modern books should be consulted, not to mention older authorities who certify the occurrence of Negritos: *Von Maclay* "Ethnological Excursions in Johore" ("J. East. As." 1875, I, p. 94, Pl. I); "Ethnologische Excursionen in der Malayischen Halbinsel" ("Nat. T. Ned. Ind." 1876, XXXVI, p. 3, Plates I-III, also "J. Straits Branch As. Soc." 1878, Nr. 2, p. 205, Plates II-III, as well as "Ausland" 1883, No. 33, p. 647); and "Dialects of the Melanesian Tribes in the Malay Peninsula" ("J. Str. Br. As. Soc." 1878, No. 1, p. 38); further *de Morgan*: "Exploration dans la presqu'île malaise" 1886 (reviewed in "Z. f. E." 1893, p. 217); *Kuhn*: "Beitr. zur Sprachenkunde Hinterindiens" ("Sb. bayer. Akad." 1889, p. 198); and *Stevens*<sup>2</sup>: "Materialien zur Kenntniss der wilden Stämme auf der Halbinsel Malâka" ("Publ. Mus. Völk. Berlin" 1892, II, p. 81, and 1894, III, p. 95, ed. *Grünwedel*, see also "Z. f. E.", Verh., 1891, p. 829,

<sup>1</sup> *Virchow* said in 1893 ("Corr. Blatt. Deutsche Anthrop. Ges." XXIV, p. 117) that the notices of the occurrence of Negritos beyond the Philippines, Malacca and the Andamans are almost without an exception "romantic"; formerly he had discussed certain Negrito indications in the inhabitants of Micronesia ("Z. f. E.", Verh. 1880, p. 116; "Mb. Akad. Berlin" 1881, p. 1136; see also below, p. 87).

<sup>2</sup> *Stevens* divides the Negritos of Malacca into two principal tribes, the *Belendas* ("Blandass"), who with the *Tumiors* branched off from the

and 1892, p. 465); and "Skulls and Hair from the Orang Panggang in Malacca" (*l. c.*, 1892, p. 439, with Remarks by *Virchow*, see also *l. c.* 1891, p. 837). A particularly good figure of a Negrito of Kalantan ("Pong") will be found *apud Claine* in "Le Tour du Monde" of June 18<sup>th</sup>, 1892, p. 398. Compare also *Gerland* ("Jb. Ver. für Geogr. Frankfurt" 1893, p. 60—a report on a lecture in 1889), and *Lapicque* ("Tour du monde" 1895, n. s., I, p. 613 and 1896, II, p. 37 and 49).

## 14. ANDAMAN ISLANDS

A voluminous literature exists on the Andamanese, but I will here refer only to *Dobson* ("J. A. I." 1875, IV, p. 457), *Lane Fox* (*l. c.* 1878, VII, p. 434), *Flower* (*l. c.* 1880, IX, p. 108, and 1885, XIV, p. 115), also *Man* (*l. c.* 1882, XI, p. 268; 1883, XII, p. 69 and 327; also 1885, XIV, p. 253), and *Lapicque* ("Tour du monde" 1895, n. s., pages 409, 421, 433 and 445, with good plates). They are in process of

*Kenis*-tribe, and the *Meniks*, who consist of the *Panggans* of Kelantan and Petani, and the *Semangs* of the West coast. Only the *Panggans* of Kelantan and the neighbouring *Tumiors* are pure Negritos. — A name often occurring for the *Belendas* is *Sakeis* (*Mal.* "bondman, servant"), a designation given them in the first instance by the Malays, but which they also often apply to themselves when addressing strangers (see *Stevens*, *l. c.*, III, p. 128, note 3. *Rowland* in "Mitth. Geogr. Ges. Wien" 1895, XII, p. 706 recently treated of such a tribe from the East coast). Whether the name *Sakei* has anything to do with *Sekah*, referred to above (p. 46) *sub* Biliton and Banka, remains an open question, as well as whether the *Sekaks* and *Orang laut* of the islands off the North-east coast of Sumatra are descended from Negritos. In this case they might have come from Malacca, as they live according to *Veth* ("Aadr. Wordenboek" 1869, *sub* "Billiton") by the sea-coast, thus proving that they are later-comers than the inhabitants of the interior (*Orang darat*). *Sakais* from Johore, or instance, settled according to *Veth* (*l. c.*, *sub* "Sakai") on the East coast of Sumatra.

extinction (see "Ind. Gids" 1892, p. 1373, and *Ehlers*: "Ind. Fürstehöfe", 2<sup>nd</sup> ed., 1894, II, p. 184).

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## 15. MERGUI ISLANDS

*Helper* ("Travels", published by Countess *Nostitz*, 1873, II, p. 241) found similar traces in the neighbouring Mergui Islands: "The *Selungs* are a well-built and healthy-looking race of men. Their complexion is darker than that of the Burmese, they approach partly the Malay and partly the Ethiopian type, which points to a mixing of the different races, The *frizzly hair occasionally met with* indicates a relationship with Negro tribes; possibly a crossing with the neighbouring Andamanese has taken place" (compare also *Helper's* "Schriften", in "M. Geogr. Ges. Wien" 1859, p. 350). But that they were not true Negritos like the Andamanese is shown by his subsequent remarks regarding the latter (*l. c.* "Travels," p. 256, and "Schriften," p. 388). *Anderson* ("Selungs of the Mergui Arch." 1890, pages 4 and 33) is decidedly against the occurrence of frizzly hair amongst the Selungs, but *Helper* must have seen something of the kind, and *Anderson* admits that the hair occasionally shows a tendency to curl (p. 33). According to *Kuhn* ("Sb. bayer. Akad." 1889, pages 222 and 236) the language is Malayan. (See also *Giglioli*: "Arch. per Antr." 1879, IX, p. 174.) Recently *Lapique* paid a short visit to the Mergui Archipelago to search there for Negritos ("Bull. Soc. Anthr. Paris" 1894, p. 222; "Tour des monde," n. s., 1895, I, pages 589 and 601; "Ann. de Géogr." 1896, p. 413); he concludes by saying: "Le type malais est dominant... quelques indices laissent à peine soupçonner une légère immixtion de sang noir."

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## 16. NICOBAR ISLANDS

*Ball* ("Calcutta Rev." No. CII, Oct. 1870, p. 281, "Jungle Life in India" 1879, p. 379, and "Proc. As. Soc. Bengal" 1881, pages 15 and 110) presumed that Negritos existed also in *Great Nicobar*, but he relied upon older travellers who had reported that the interior was inhabited by black savages with frizzly hair; *Distant* too ("J. A. I." 1879, VIII, p. 336) maintained the same, but it remains unproven, and *de Rœpstorff* gave a direct denial to it ("Voc. Nic. and And. Isles" 1875, p. 3; "Proc. As. Soc. Bengal" 1881, p. 110; and *apud Giglioli*: "Arch. per Antr." 1885, XV, p. 31), neither does *Svoboda* ("Int. Arch. für Ethn." 1892, V, p. 161) mention it. (Relative to the Nicobars and their Bibliography see particularly *Maurer*: "Die Nicobaren", 1867, p. 321, and "Nicobariana" 1868; *Gov. of India*: "Papers relating to the Nicobar Is.," Calcutta 1870; *Distant*: "J. A. I." 1877, VI, p. 209; *Ball l. c.* 1881, X, p. 106; *Man l. c.* 1893, XXIII, pages 21 and 232).

## 17. ANNAM, COCHIN CHINA, CAMBODIA

The occurrence of Negritos in Annam, Cochin China and Cambodia stands much in need of confirmation. *Hamy*: "Bull. Soc. Anthr. Paris, 2<sup>nd</sup> ser., 1871 (1872), VI, p. 147, pronounces the Moïis to be Negritos ("nègres"); *Giglioli* ("Viaggio Magenta" 1875, p. 305) did not regard this as sufficiently proven, and therefore abstains from giving a final opinion on the subject; on the other hand the writers of the "Crania Ethnica" (1882, p. 192, 2<sup>nd</sup> line) deemed the occurrence of Negritos in Indo-China to be absolutely demonstrated, and the same applies to *de Quatrefages* alone ("Pygmées" 1887, p. 57). *Harmand* however, who relies on his investigations pursued for years on the spot ("Bull. Soc. Anthr. Paris" 1880, p. 557) is of the

opinion that not a trace of Negritos there can really be authenticated, and *Hamy* (*l. c.*) said on the same occasion that the more recent travellers have not confirmed the supposition. In mentioning traces of Negritos "in the border-territories between China, Burmah and Siam" *Virchow* ("Corr. Bl. D. Anthr. Ges." 1892, page 107) does not state his authority. According to *Maurel*: "Étude sur les Cambodgiens" ("Mém. Soc. Anthr. Paris" 1893, IV, p. 483) the wild tribes are black-skinned, but have almost always straight hair; in his conclusions (p. 535) he says, that there is nothing of Negritos there. *Kuhn* in "Beiträge zur Sprachenkunde Hinterindiens" ("Sb. bayer. Akad." 1889, page 220) appears to be certain "that a common substratum forms the basis of the population of India and Further India. This substratum has been covered by later-comers, in spite of which its influence is so powerful that it is distinctly recognisable throughout the entire region." These philological studies are however at present in their infancy, and the race questions have the less chance of profiting by them at an early date, as in the event of a race giving up its own language, the relationship of language and of race does not coincide.

We shall now dedicate a few observations to a question important as it is difficult, regarding the *aboriginal inhabitants of India* on the one hand, and of *Australia* and *Melanisia* on the other, for they are most nearly connected with the enquiries respecting the area of distribution and so of the origin of the Negritos.

## 18. INDIA AND AUSTRALIA

As early as 1865 ("Anthr." V, I, 1865, p. 90) *Waits-Gerland* thought: "It is a matter of surprise that the Semangs and the natives of the Andamans are always classed with the Negritos of the Philippines and the inhabitants of New Guinea,



while it would be obviously more natural to presume a relationship of race between them and the *small, black, frizzly-haired tribes of the Vindhya Mountains* in the Indian Peninsula, who appear to stand in the same relationship to the Hindoo population as the Negritos do to the Malays." The statements of the writers on the black races of India are however most contradictory. To mention a few examples only, *Rozney* ("The Wild Tribes of India" 1882) ascribes straight hair to the *Ghonds* and the *Sontháls*; the *Koles* wear it long (p. 63), it can therefore scarcely be frizzly, but at the most curly; the *Oráons* (p. 72) and the *Páháriáhs* (p. 85) wear it long in knots, theirs is consequently most likely straight. The *Munda-Kolhs* have according to *Jellinghaus* ("Z. f. E." 1871, p. 329) nothing negro-like, and their physiognomies remind us more of the Aryan type. *Nottrott* says ("Mission unter den Kolhs" 1874, p. 30) that the *Larka-Kolhs* sometimes have curly, sometimes straight hair, in a plait; the *Mundari-Kolhs* (*l. c.*, p. 33) have a less noble form of face, but they are far removed from the African Negroes; the *Urau-Kolhs* (*l. c.*, p. 34) have smooth hair in a plait, only few among them are found to resemble Negroes. *Ritter* remarks of the *Gonds* that they have ("Erdkunde" VI, 2, 1836, p. 523 *vide* "As. J." 1825, XX, p. 19) thick *negro-like lips*, and as a rule long, thick, coarse, black, but sometimes also red and *woolly hair*. "The *Gonds* appear to stand nearest to the inhabitants of the Andaman Islands or the Australian Negroes." The *Bhils* are, according to *Sealy* (*Prichard's* "Physical History of Mankind," Germ. ed. III, 2, 1845, p. 178) mostly small in size, have sometimes short, *frizzly hair and thick underlips*, whilst *Heber* says (*l. c.*) that their hair is "not at all woolly." *Topinard* ("Anthrop." 2<sup>nd</sup> ed. 1877, p. 522) places the *Todas* near the Australians, *de Quatrefages* ("Hommes foss." 1884, p. 568, and "Races hum." 1889, p. 469) rejects this, and holds them

to be related to the Ainos of Japan, which *Mantegazza* again ("Arch. per Antr." 1883, XIII, p. 447) calls a "bizarre hypothesis", and from impressions directly received by himself declares them to be "ebrei neri".<sup>1</sup> In his "Studii sull' Etnologia dell' India" (*l. c.*, and XIV, p. 63) he does not speak of a possible negritic relationship of the tribes of India. *Virchow* ("Weddas" 1881, p. 128) does not consider the *Weddas* of Ceylon to be related to the Negritos or the natives of Australia. The *Sarasins* ("Forschungen" 1893, III, p. 361) call them an earlier aboriginal form of the Dravido-Australians, not related to the Negritos (p. 355), and say that no-one has yet succeeded in finding pure woolly hair in India. *Oppert* ("Die Ureinwohner Indiens" in the "Globus" 1897, LXXII, p. 55) calls the aborigines flatnosed and blackish.

If we consult the plates in *Dalton's* great work "Descriptive Ethnology of Bengal" (1872, see also "Z. f. E." 1873, pages 180, 258, 329, and 1884, pages 229, 340 and 357) we are only struck by the following: Pl. XII a *Dhoba Abor* with frizzly, Pl. XXII a *Gáro* boy with curly, and Pl. XXIX *Santáls* with very curly hair, a small number out of 38 Plates with many types.<sup>2</sup> On the other hand *Campbell* ("J. As. Soc. Bengal" II, 1866, Spec. Nr., p. 22) in his "Ethnology of India" cites a number of examples of Negrito-like tribes with more or less *frizzly or woolly hair*; thus, the *Oraons*, *Kaurs*, *Chenchwars*, *Gonds*, *Koors*, *Bheels*, *Chermars*, some tribes

<sup>1</sup> *Oppert* "Orig. Inh. India" (1893, p. 180) says: "The supposition that the *Todas* are connected with the African Ethiopian has, I think, no foundation whatever." Compare also *Thurston* "Anthrop. of the *Todas* and *Kotas*", 1896, in "Bull. Madras Gov. Mus.", I, pt. 4, as well as II, pt. 1, 1897, further *Schmidt* in the "Globus" vol. 61, p. 39, 1892, quoted below p. 71, note 1.

<sup>2</sup> On the whole one cannot help noticing the great resemblance of many to the Malays of the Archipelago, viz. to the peoples of Sumatra, Borneo, the Philippines etc.

of the *Kodagherry Hills*<sup>1</sup> and the *Nagadees*. *Campbell* (*l. c.*, p. 24) draws the following conclusion: "It may then generally be said, that both in physique and in the structure of their language, the Aborigines present a type analogous to that of the Negritos of the South Seas, Papuas, Tasmanians and others, as well as to the nearer Negritoës of Malacca and the Andamans." *Rousselet* too ("Rev. d'Anthr." 1873, II, pages 54 and 267) adopts this hypothesis (p. 55), and calls the *Mahars* (p. 68) and the *Djangâls* or *Bandars* (p. 280) such Negritos, lays stress however on the fact (p. 283) that our information is still very inadequate. *Hamy* ("Congr. géogr. Paris" 1875 [1878], I, p. 288; "Rev. d'Ethn." 1887, VI, pages 185 and 190), *de Quatrefages* and *Hamy* ("Cr. ethn." 1882, p. 188) and *de Quatrefages* ("Pygmées," 1887, pages 13-16 and 58-69) regard the Negritos as already established in India, but *Topinard* was of another opinion ("Anthrop." 2<sup>nd</sup> ed. 1877, p. 516) when he said: "Il n'est pas démontré que les populations noires de l'Inde mentionnées dans le Mahabarrata fussent négritos. Jusqu'à ce jour, on n'a pas encore signalisé d'une façon certaine la présence de cheveux laineux dans cette péninsule. Quant aux types absolument inférieurs, simiens, a-t-on été jusqu'à dire, qu'ont rencontrés M.M. *Piddington*, *Rousselet* et *Blond*, les descriptions sont insuffisantes. Le seul argument en faveur de la nature négrito du fond autochthone de l'Inde est l'existence çà et là, notamment à Ceylan et dans la partie

<sup>1</sup> These file their teeth like a saw, as do some of the Negrito tribes of Luzon (*Meyer*: "Negritos", 1878, p. 23), also the Mentawai Islanders, and the tribes in the South-west of New Guinea (*Meyer*: "Mitth. Anthr. Ges. Wien" 1874, IV, p. 239), like the Bagobos (Philippines), the Sibnowans (Borneo), and as is often the case in Sumatra and Java (*Uhle*: "Abh. Ber. Zool. Anthr.-Ethn. Mus. Dresden" 1886/7, No. 4, p. 10). *Virchow* therefore wrongly considers ("Sb. Akad. Berlin" 1899, p. 21) this mode of filing as a characteristic of the Negritos of the Philippines, where besides only a few tribes at present practise it, and we do not know whether the custom was formerly more generally in use.

voisine de l'Inde, de tribus noires à taille très petite." *Callamand* ("Rev. d'Anthr." 2<sup>nd</sup> ser. 1878, I, p. 624) is still more strongly opposed to *de Quatrefages* and *Hamy*: "Ni par la forme crânienne, ni par les cheveux, ni même par la taille, les noirs de l'Inde ne peuvent être regardés comme les représentants de l'antique race négrito qu'une *doctrine aventureuse* voudrait considérer comme les véritables aborigènes de l'Inde." *Virchow* too ("Weddas" 1881, p. 127) regarded the proof of the writers of the "Cranica ethnica" as insufficient, and demurs strongly to accepting a true Negrito race as an aboriginal one in India (*l. c.* p. 126). See also *Ball*: "Reputed Traces of Negrito Pygmies in India" ("Nature" 1895, p. 80).

This part of the Negrito question is therefore in no way ripe for decision, and how much less the question as to a possible relationship of this hypothetical primitive population with the Negroes of Africa.<sup>1</sup> It is true that at one time ("Nat. T. Ned. Ind." 1873, XXXIII, p. 34, see also "Negritos", 1878, p. 11) *I* advanced the proposition "that the origin of the Negritos could only be handled in connection with the examination of all the black, frizzly-haired races of the earth" (see also *Ratzel*: "Anthropogeogr." 1891, II, p. 735), but I hold that the time has even now not come for undertaking a serious and detailed consideration of this difficult question, about which *Flower* ("J. A. I." 1880, IX, p. 132) has already expressed himself as follows: "*I would rather look upon the Negritos as representing an infantile, undeveloped or primitive form of the type from which the African Negroes on the one hand, and the Melanesians on the other, with all their various modifications, may have sprung.* Even their very geographical position in the centre of the great area of distribution of the frizzly-haired races seems to favour this

<sup>1</sup> Compare *Verneau*: "De la Pluralité des types ethniques chez les Négrillos" in "L'Anthropologie" 1896, VII, p. 153.

view. We may, therefore, regard them as little-modified descendants of an extremely ancient race, the ancestors of all the Negro tribes. It is, however, equally open to anyone to entertain the supposition that many centuries of isolation and confinement to a limited space has caused them to retrograde to their present condition from one more fully developed, and that instead of representing an ancient form preserved in its purity, they may be a type of comparatively recent growth. Whichever hypothesis be ultimately adopted, their relationship, as shown by physical characters, to the other black races, is, I think demonstrated, and a step thus gained in solving the complicated problem of the classification of the divisions and sub-divisions of the human species.”<sup>1</sup>

Though I do not wish to deny a certain reasonableness to *Flower's* mode of viewing the question, yet I must emphasize that it (and especially the passage which I have italicized) is in this general form nothing more than a pleasing hypothesis,<sup>2</sup> or a prophecy whose truth the future will —

<sup>1</sup> Compare also *Flower's* general remarks in his and *Lydekker's* “Introduction to the Study of Mammals” 1891, p. 749 sub E, which are in part wrong and unjustifiable. In a letter addressed to *Risley*, *Flower* speaks likewise of a negro or negrito element “possibly forming a substratum of the population in the southern part of the Peninsula” (*apud Risley*: “Tribes”, Ethn. Gloss. I, p. XXIV, 1891). *Schmidt*: “Die Anthropologie Indiens” (“Globus” 1892, vol. 61, p. 39) remarks, that “their frequently enormous mop-like heads have induced observers to look upon these mountain and forest tribes [Rajputes, Todas, Kotas etc.] as related to Papuans, Australians etc.; there is however only an external, quite superficial similarity; in fact a closer relationship cannot be proved.” *Schmidt* writes from personal experience in India.

<sup>2</sup> Other hypotheses may be set up. So for instance *Fraser* (“J. R. Soc. N. S. Wales” 1892, XXVI, p. 357) arrives at the conclusion, certainly in an unscientific manner, that from the Straits of Sunda to Easter Island there lived in the first instance a negroid race, who came from the Persian Gulf over India, and whose remains are the wild, black tribes of the Deccan and the Semangs; to this belong also a part of the natives of Australia and the Melanesians. Another layer followed this one, a Negroid-Caucasian race, which intermarried in India!

perhaps — be able to prove when our knowledge in this sphere has become a great deal deeper. For at the present time our knowledge of the mutability and amount of variation in organic form and their result is still so inadequate that it is extremely rash to speculate in this general manner on the genetic connection of races, and doubtless easier to set up a clever hypothesis than to prove its full legitimacy, let alone necessity. Has not *Gerland* already made the attempt—and we cannot say that he has altogether failed, though we by no means regard the evidence on this difficult question as closed—to prove “*the Physical Uniformity of the Oceanic Race*” (“*Leopoldina*” 1875, XI, pages 23 and 28), according to which the Negritos, Melanesians, Australians, Tasmanians, Micronesians and Malayo-Polynesians have sprung from *one* parent stock. And he has endeavoured to carry this out by special reference to their size, their complexion (*l. c.*), and their hair (“*Anthr. Beitr.*” 1875, p. 312—372) according to which, with the variability of these three characters under influences mostly unknown to us, neither smaller nor larger growth, fair nor dark complexions, frizzly nor straight hair would be anthropological opposites by the help of which one could fathom genetic connections between races. *Schmorr von Carolsfeld* (“*Sb. bayer. Akademie*” 1890, p. 283) adheres firmly also to the *linguistic* unity of the Melanesians, Australians, Micronesians and Malayo-Polynesians, so that even if this be correct, no very great weight could be attached to possibly more special affinities between the Negritos *s. s.* or a very hypothetical, and at present entirely unproven negritic aboriginal population of Asia and the natives of Australia and Melanesia.

According to *Paul* and *Fritz Sarasins*'s assumption (“*Die Weddas von Ceylon*” 1893)<sup>1</sup> the Peninsula of India was at one

<sup>1</sup> The unqualified admiration with which we regard the *Sarasins*' researches, based on a wide range of actual facts and their descriptions

time peopled (page 356) by Weddaic wavy-haired pre-Dravidian tribes, the remains of which survive in the Weddas of Ceylon and their kin (p. 363); as their more developed descendants we must regard the Dravidians (p. 357), whose *relationship* and original connection again *with the natives of Australia* could not be doubted (p. 360). This latter presumption has as is well-known been frequently asserted, and even cautious investigators like *Topinard* ("Anthrop." 2<sup>nd</sup> ed. 1877, p. 521) have accepted such a relationship, against which however, for example, *Callamand* ("Le crâne des noirs de l'Inde": "Revue d'Anthr.", 2<sup>nd</sup> ser., 1878, I, p. 625) expresses himself most decidedly, and exclaims: "Quelle distance du noir de l'Inde à l'Australien!" In Natural Science the scale cannot be turned by the weight nor by the number of opinions, but a matter can only be regarded as proven *for the time being* when no further opposition to it exists; and therefore we must wait for the decisive verdict of Anthropology till we have fuller information, based on special researches like those of the *Sarasins* regarding the Weddas of Ceylon. Acceptable as that may be which is up to the present time available of such special researches, it is much too inadequate to warrant the drawing of trustworthy conclusions when we remember the extent of the portion of the earth under consideration, and the number of the peoples to be distinguished. *Risley* who measured 6000 individuals, belonging to 89 of the principal Castes and Tribes of Northern India, distinguishes ("The Tribes and Castes of Bengal" 1891, I, p. XXX) only "two extreme types of feature and physique, which may be provisionally described as *Aryan* and *Dravidian*," and speaks besides only of (p. XXXI) a Mongoloid type on the Northern

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of the same, does not extend to the hypothetical part of the work in which they endeavour to construct the genealogical tree of the whole human race. This is however only a minor part of a great work.

and Eastern borderland of Bengal.<sup>1</sup> *Oppert* ("On the original inhabitants of Bharatavarsa or India", 1893), regards the aboriginal inhabitants of India as identical with the Finno-Ugrians of Asia and Europe, the *Turanians*, he calls them *Bharatas* or *Gauda-Dravidians* (Dravidians and Gaudians) and says (p. 9): "However considerable and apparently irreconcilable may appear the differences exhibited by the various Gauda-Dravidian tribes in their physical structure and colour, in their language, religion, and art, all these differences can be satisfactorily accounted for by the physical peculiarities of the localities they inhabited, by the various occupations they followed, and by the political status which regulated their domestic and social habits." He leaves the "*Kolarians*" out of the question because their original home and their history are veiled in a mysterious obscurity (p. 132), and he recognises the name<sup>2</sup> only as applicable to the *Kols* (*l. c.*), but lays stress on the fact that their language differs from that of the Gauda-Dravidians (p. 131).

In the meantime comparative philology has created a *Kolaro-Australian family of languages* (see *Meyer* "Negritos" 1893, p. 39). *Gabelentz* says in his article "Kolarische Sprachen" ("Ersch and Gruber's Encycl." 1885, 2<sup>nd</sup> sect., pt. 38, p. 104): "The Kolarian languages (also Munda languages, so-called after the people of the Kolh, Munda or Munda-Kolh) form a small, and as it appears, an entirely independent stock of languages by themselves. Besides the Mundari or Kolh language, in the more restricted sense of the term, the Santal, the nearly related Larca Kolh or Ho, the Bhumidsch, Duluang, Korko,

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<sup>1</sup> See also *Risley*: "The Study of Ethn. in India" ("J. A. I." 1891, XX, pages 235-263) and *Crooke*: "The Tribes and Castes of the North-west Provinces and Oudh", 1896.

<sup>2</sup> This name was invented by *Campbell* ("J. As. Soc. Bengal" XXXV, II, p. 28, Spl., Ethn., 1866).



Kur, Koda, Birhor, Kharria, Mahle, Mungsi and perhaps a few other dialects belong to this stock... (p. 108). From an anthropological point of view it has been thought admissible to unite the Kolarian peoples with the Drâvidians; but at the present time there is nothing to speak for a linguistic relationship of the two tribes... The likeness between the first four numerals and those of the Talaing and Annamite is striking... It is the question whether we shall follow this track or one that is still further afield. *The Australian languages namely also exhibit slight similarities in their two first (sometimes sole) numerals... To this may be added the personal pronouns... Still more resemblance is offered by the possessive suffixes of the languages of Encounter Bay etc...* These comparisons, little as they mean taken by themselves, may for the present be placed in contrast with *Bleek's* hypothesis of a primitive relationship between the Australian and the Dravidian languages." As we see however, the philological proofs for the genetic connection of the Kolarians of India with the Australians are not of a kind to work convincingly,<sup>1</sup> and we must therefore again seek to comfort ourselves with the wider knowledge of future generations.

Whether the use of the *boomerang* by the Australians as well as by the hill-tribes of India (*Egerton*: "Hdb. Ind. Arms" 1880, p. 73, Fig. 15: 1—4, No. 1—7 p. 78, and No. 66—70, p. 81) speaks in favour of the relationship of the peoples is difficult to determine, for similar missile iron weapons occur in Africa as well as in North America; certainly as far as the

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<sup>1</sup> See also *Schnorr von Carolsfeld*: "Beitr. zur Spr. Kunde Oceaniens" ("Sb. bayer. Akad." 1890, p. 248). On the other hand this writer (p. 282) held that Australia did not stand philologically in such an isolated position with regard to Oceania, as had formerly been thought, for he showed "a large and important portion of the Australian stock of words coinciding partly with the Papuan and Melanesian, partly beyond these with the Malayo-Polynesian languages".

form is concerned, the Indian boomerang<sup>1</sup> resembles the Australian more than it does any other missile weapon.

If however Anthropology, Ethnography and Philology pointed in like manner from India to Australia, and the relations to which we have alluded were found to stand the test of criticism, a prospect would be opened up of great importance to the race question of Oceania. It is true that this would only affect the Negritos more closely, if it could be proved that the aboriginal population of India had been a Negritic one, *upon which question*, as we have already seen, *no judgment can at the present time be pronounced seriously.*

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## 19. NEW GUINEA

Lastly, how does the population of *New Guinea* stand? Is this great island inhabited by a *uniform race*, the Papuan, or is this a *mixed race*? Especially, do Negritos exist in New Guinea by the side of or amongst the Papuan population, and is it possible to distinguish these Negritos racially from the Papuans? A detailed treatment of these questions lies beyond the scope of the present paper, but I cannot altogether dismiss the question, as the occurrence of Negritos in New Guinea has been frequently maintained.<sup>2</sup>

Though the unity of race between the Negritos and Papuans may have already been sometimes mooted, *von Maclay* and *myself* belonged to the few who advocated this connection *on the ground of a personal acquaintance with both.* In the

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<sup>1</sup> Compare also *Oppert*: "On the weapons, army organization, and political maxims of the ancient Hindus" 1880, p. 18.

<sup>2</sup> It is not worth while to go back to some of the older notices (as for example *Pickering's*: "Races of man" 1848, p. 173), because they have now become entirely obsolete; even *Spencer* ("Descr. Sociol." No. 3, 1874) understands by "Negrittos" the inhabitants of Tasmania, New Caledonia, New Guinea, and the Fiji Islands.

“Z. f. E.,” Verh., 1875, p. 47, I expressed myself on this very subject as follows: “It was in February 1873 that Herr *von Maclay* and I together saw a considerable number of Papuans (ca. 60-80) in Tidore; he had then come from Astrolabe Bay and had not yet been in the Philippines, while I had come from the Philippines and had not yet been in New Guinea. With these Papuans before our eyes we discoursed on the kinship of the two races. I put to him what appeared to me a very important question, viz. whether they resembled the Papuans of Astrolabe Bay, and he declared that he could not see any dissimilarity whatsoever. On the strength of my acquaintance with the Negritos—which I had described cursorily in a short paper a year before—I was at the time in a position to declare the similiarity at least of the external *habitus* between Negritos and Papuans, and did so. This external similarity is most striking, and, in consideration that the distance between New Guinea and the Philippines is not so great, the *hypothesis* of the connection of the two races actually obtrudes itself. Whether it can be *proved*, is another matter. (Compare also *my* paper “Mitth. Anthr. Ges. Wien” 1874, p. 92). That was my standpoint then regarding the question, neither can I relinquish it at the present.<sup>1</sup> In the meantime *Maclay* had expressed himself similarly (“Pet. Mitth.” 1874, p. 23: “The first glance was sufficient for me to recognise the Negritos as a race . . . identical with the Papuans.”)<sup>2</sup>

<sup>1</sup> When *Lesson* (“Les Polynésiens” 1880, I, p. 47) speaks of a preconceived opinion on my part (“cela devait être”), such an imputation is sufficiently refuted by the above; and what motive could I have had for a preconceived opinion on this question? However it is not advisable to go into this and other inconsistencies of *Lesson's* extremely discursive work.

<sup>2</sup> *Wilken-Pleyte* (“Handleiding” 1893, p. X) say erroneously that *Maclay* and I regard the Negritos as a particular race, whereas *we in particular* have declared their near relationship with the Papuans, as the above will show.

If we were of one opinion in this, we were no less so in reference to the brachycephaly of the Negritos as opposed to the dolichocephaly of the Papuans forming no ground for doubting the identity of the races, for the form of the skull in general is variable, and cannot be regarded as permanent character in the development of the races. The individual passes through various skull-forms in his ontogenetic development, a sure token that the phylogenetic development has been a similar one;<sup>1</sup> and further the dolichocephaly of the Papuans turns out to be far less strongly pronounced than is generally accepted. *Maclay* himself on the "Brachycephaly in the Papuans of New Guinea" ("Nat. T. Ned. Ind." 1874, XXXIV, p. 345, and "Z. f. E.", Verh., 1874, p. 177), and has said later (*l. c.* 1880, p. 374) that "many islands of Melanesia possess a decidedly brachycephalic population, which *can by no means be ascribed to the crossing with another race*, and proves that with the Melaneseans brachycephaly prevails to a much greater extent than is at present accepted". I was able to demonstrate an inclination to mesocephaly in the Papuans of Geelviuk Bay ("Mitth. Zool. Mus. Dresden" 1877, II, p. 179), and *Schellong* ("Z. f. E." 1891, p. 225) found in those of the East 55% mesocephalic, and only 32% dolichocephalic, so that he says he wishes "*to see the general acceptance of dolichocephaly amongst the Papuans so far modified that the mesocephalic form of head be also recognized as frequently occurring.*" *Mantegazza* further described ("Arch. per Antr." 1881, XI, p. 152) some brachycephalic skulls from the South; and lastly *Sergi* ("Arch. für Anthr." 1892/3, XXI, p. 359) 20 meso- and brachycephalic from the South-east, of which however 73 are extant out of 400. *Retzius* had as early as 1856 mentioned ("Ethn. Schr." 1864, p. 145) 3 brachy-

<sup>1</sup> Compare the *Sarasins'*: "Forschungen auf Ceylon" 1893, p. 364 and p. 357 regarding the bridge of the nose.

cephalic Papuan skulls, to which I refer again below. (See also the report on the brachycephalic skulls from New Guinea by *Turner*: "Rep. Challenger", 1884, X, p. 84).

Although *Maclay* and I defended the unity of the Negritos and Papuans, yet on the other hand we both emphasized, and independently of each other, that the Papuans are diversified and show various types, as has been frequently insisted on by others before and since. I expressed myself very plainly on the subject ("Z. f. E." 1873, p. 307) and characterized briefly three, amongst which however a "Negrito-type" does not appear. *Maclay* ("Peterm. Mitth." 1874, p. 23) said: "I am convinced that New Guinea is inhabited by more than two distinct types . . . although these differences do not in the least call their mutual relationship into question." I presume therefore that amongst the numerous varieties of the Papuan tribes some too will be found which are brachycephalic like the Negritos of Luzon. *Ranken* remarks ("J. A. I." 1877, p. 228) when contrasting the Papuans with the Polynesians: "But apart from any possible blending of races so dissimilar, there are among pure Papuans a great variety of men." And p. 229: "But however varied the tribes may be, they are all referable to one or other of the two stocks — Papuan or Mahori." *Finsch* too has several times expressed himself respecting the diversity in form of the Melanesians (*e. g.* "Z. f. E." 1882, p. 163 and "Anthr. Ergebn." 1884, p. 34); but he likewise sees in this simply individual deviations, which have "*no origin whatever in crossing*" with other races or peoples (p. 33), and declares himself absolutely "for the *identity in race of all these tribes*" (p. 38). Further *Schellong* remarks respecting Eastern New Guinea thus ("Z. f. E." 1891, p. 227): "Conformity of physiognomy even in one and the same tribe is according to my opinion entirely out of the question." As aforesaid most travellers appear to be agreed in this. So *Mantegazza* ("Arch. per Antr." 1881, XI, p. 185) emphasizes the following from

*D'Albertis'* observations: "In molti punti della sua opera accenna, et anche afferma, una grande varietà nei caratteri antropologici degli abitanti della Nuova Guinea o d'isole vicine." *D'Albertis* himself says ("N. Guinea" 1880, II, p. 377): "It is evident that at least three distinct types are in existence (on the Fly River) *although they may perhaps belong to one series.*"

What may such diversity of form<sup>1</sup> in a race now signify? Does it point to a crossing of different elements, or does it simply reveal the variability of the race? I incline to the latter assumption as the simplest, and as provisionally sufficient, particularly as in the still so limited state of our knowledge it will be labour lost to try to resolve a race like the Papuan into various elements. Perhaps most tribes are composed of different so-called "types", and in a people whose single tribes and individuals are subject to different conditions of existence—such as sojourn in the mountains, by the sea, in swampy, low-lying plains, or on table-lands; with a plentiful supply of food, or difficult and scanty means of subsistence; with the most varied occupations; and many more such known and unknown factors—the normal amount of variation of all the characters must be naturally great, and that it is so has been proved by all experience. It is therefore not absolutely necessary to drag in a crossing with other races to explain the physical differences of the Papuans. As the external physical *habitus* of the Negritos must be declared as almost identical with that of the Papuans, differences in the form

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<sup>1</sup> *Sergi* ("Arch. für Anthr." 1892/3, XXI, p. 339) confining himself to a morphologic examination has recently formed 11 varieties out of 400 skulls from South-eastern New Guinea and the D'Entrecasteaux Islands, and named them specifically, and although this method may not be very suggestive, it at least testifies to the amount of variation in the Melanesian skull.

of the skull<sup>1</sup>, the size of the body and such like have the less weight in opposition to the great uniformity, as strong contrasts do not even come into play here, and if the Negritos do not show such a great amount of variation in their physical characters as the Papuans—which however is by no means sufficiently attested—it is no wonder in the case of a people which has been driven back, and deprived of the opportunity of developing itself freely. In this sense I consider Negritos and Papuans to be one race,<sup>2</sup> without holding it for part of my task to explain *how* the forefathers of the Melanesians got to that part of Oceania which they now occupy between Weigiou and Fiji, for such an attempt would lead me into the region of those unfruitful hypotheses, incapable of proof, which I desire to see banished from the scientific treatment of anthropological and ethnographical questions until the foundations which justify such hypotheses have grown broader and deeper.<sup>3</sup> It must be admitted that it is not very difficult to

<sup>1</sup> Even *Virchow*, who on many occasions maintained the contrast between the Papuans and Negritos, was once inclined ("Corr. Bl. Anthr. Ges." 1882, p. 210a) to see no fundamental difference in the form of the skull, at least I believe the remark in question must be so understood. At the same time I draw the attention of the reader to the important and authoritative remarks of *L. Meyer* ("Der scoliotische Schädel" in "Arch. für Psychiatrie" 1877, VIII, p. 129) concerning the possibility of alteration in the form of the skull in consequence of alteration in the mode of life; he concludes: "A mode of life or an occupation peculiar to some classes, or to a whole population, which presupposes strong neck-muscles might therefore have the power of changing Dolichocephaly into Brachycephaly, though possibly not until after the lapse of generations."

<sup>2</sup> But if *Virchow* considers ("Merkmale niederer Menschenrassen" in "Abh. Akad. Berlin" 1875, p. 91) the possibility of deriving the Malays from the Negritos, I believe the discussion of such a problem is at least premature. I likewise abstain from entering into *Frobenius'* fantasies of inter-relationships between the Malay and the Negritic culture in the East Indian Archipelago ("Peterm. Mitth." 1898, vol. 44, p. 270).

<sup>3</sup> When for example *Ratzel* ("Afr. Bügen" 1891, p. 334) considers the Negroes and Papuans one race, and sees a valuable support for this

invent pleasing and clever hypotheses, specially convincing to the laity, but that such a course is dangerous because it falsifies information which we do not possess, the hypotheses being usually very quickly taken by their own inventor for accepted truth, no-one can deny.

I will illustrate this by an example referring to New Guinea and the alleged Negritos there. The authors of the "Crania ethnica" (1882, p. 200-218) create a race akin to the Negritos, "race négrito-papoue", in New Guinea<sup>1</sup> and base this on a few brachycephalic, partly artificially deformed skulls, with, in addition, partly fictitious localities.<sup>2</sup> So, for example,

---

assumption in the likeness between the shape of a bow in Africa and New Guinea, I cannot follow him, for in my opinion no great stress can be laid on such an isolated fact which may just as well, and more probably, be attributable to chance. To make such a weighty hypothesis as that of the unity in race of the Negroes and Papuans plausible in the domain of Ethnography a large series of parallel facts would be necessary, and these are not to hand—although I have no desire to express myself against the hypothesis.

<sup>1</sup> *Von Baer* ("Pap. and Alf." 1859, p. 10 and 72) calls such setting up of new species of men "Genialität" or "Ungenierteit".

<sup>2</sup> This refers to 3 brachycephalic Papuan skulls, which are in the Caroline Institute in Stockholm, and about which *Retzius* in the year 1856 ("Ethn. Schriften" 1864, p. 145) only says that they came from Dr. *Wise* of Edinburgh, who had himself brought them to Europe. As *von Duben* wrote in the year 1882 in answer to my enquiry, there is nothing on the skulls but "Papu. Dr. *Wise*" in *Retzius*' writing, and the Museum Catalogue tells nothing further. But *de Quatrefages* and *Hamy* ("Cr. ethn." p. 201) get *Karoon* as their locality in the following manner: "C'est de cette région [Karoon], à laquelle on [?] étendait primitivement le nom d'Arfak, aujourd'hui localisé aux environs du Port-Doréi [?], que *Wise* d'Edimbourg avait obtenu les crânes offerts par lui à *Retzius*, et que nous décrivons tout d'abord sous le nom de Karons, qui leurs est propre" [!]. Apart from the many errors contained in this short sentence, there is no justification for christening these three skulls "Karoons", on the contrary we may say with certainty that they are *not* such; but it is not worth while to go into a detailed refutation of such fantastic statements. It is only a matter of regret that errors like these of the Karoon-Negritos soon find their way into handbooks (see *e. g.* *Keane*: "Eastern Geogr.: East. Arch." 1887, p. 120, who had not given



the tribe of the *Karoons* in the North-west is considered as belonging to this race; but little as we know of the *Karoons* they do not in any way differ from the other Papuans of the North-west. For four months a *Karoon* was my constant companion,<sup>1</sup> while I had the year before (1872) lived for weeks among the *Negritos* of the Philippines; and yet I never

this statement in *Wallace's* "Australasia" 1879, p. 594; and *Reclus* "N. Géogr." 1889, XIV, p. 641), and that it then takes many years for them to disappear from books on the subject. It is true that in former times *Negritos* or *Negrillos* were spoken of as existing in New Guinea, but usually in such a general and untrustworthy manner that these unfounded and uncritical statements were received with distrust; e. g. those of *Pickering* ("Races of Man" 1848, p. 173) or *Junghuhn's* ("Battaländer" 1847, II, p. 290) who mentions *Negritos* "in the North-west of New Guinea and the adjoining islands", prudently adding however (p. 291) that their identity with the true *Negritos* has "not yet been proved". *Giglioli* too, for example, ("Viaggio Magenta" 1875, pages 255 and 828 as well as "Arch. per Antr." 1876, VI, p. 334) mentioned *Negritos* in New Guinea, but without giving special reasons, and with the restriction ("Magenta", p. 255) "non è ancora provata"; the two *Arfak* portraits which he gives as *Negritos* (l. c.) are pure Papuans; they should be compared with my *Arfak* portraits plate to No. 3 and 4, fig. 1—5, "Mitth. Anthrop. Ges. Wien" 1874, vol. IV) and with the others of *Giglioli's* (l. c., p. 826). *Mantegazza* who had formerly ("Arch. per Antr." 1877, VII, p. 171) found no *Negritos* amongst the *Geelvink Bay* skulls although he had declared himself for the non-identity of the *Negritos* and Papuans, in opposition to *Beccari* and others, has more recently in conjunction with *Regalia* (l. c., 1881, XI, p. 149) described a brachycephalic skull from the South "che richiamano il tipo negritico". *Sergi* ("Arch. für Anthr." 1892/3, XXI, p. 360) characterises several (73 out of 400) as "*Negrito*" skulls from the South-east, and others as "*dolichocephalic Pygmies*" (in opposition to the mesobrachycephalic *Negrito-Pygmies*) of which 68 out of 400 came under his observation; he only considers these pygmies however, as varieties of the *Melanesian* type. But at present this is all immature.

<sup>1</sup> See my "Tagebuch-Auszüge" 1875, p. 4b. It was *Raffray* specially ("Tour du Monde" 1879, XXXVII, p. 270; see also "Globe" 1879, XXXVI, p. 181, and Spanish translation ed. *Vidal*, 1881, p. 47) who first (or at the same time with the writers of the "Cr. ethn.") declared the *Karoons* to be *Negritos*, but he had never seen any *Negritos* from the Philippines or elsewhere himself. On the other hand the two French naturalists *Maindron* and *Laglaize*, who were in New Guinea at the same time and had seen the *Negritos* of the Philippines with their own eyes,

remarked that a man belonging to an entirely different "race" stood before me?! Just this hypothesis of *Quatrefages* and *Hamy*, who found a race on a few slightly varying skulls, is quite unnecessary, and their interpretation of the facts is not justified, for the supposed differences do not exist at all. If only a sufficiently large number of skulls were at hand belonging to one tribe, a compact series of figures with all transitions would be found, but there is certainly no scientific necessity for setting up such daring hypotheses in the present incomplete state of our information.<sup>1</sup> The question is however here always treated more or less as an hypothesis, while *de Quatrefages*, alone, gives the reins to his fancy and says:

both strongly denied the identity of the Karoons with the Aëtas. *Maindron* explains *Raffray's* discovery as follows: "*Parti de Paris avec la recommandation expresse de M. Quatrefages de s'assurer de la présence de Négritos en Nouvelle-Guinée, M. Raffray semble avoir pris cela pour un ordre.*" [!] (*Maindron*: "Les Races d'hommes de la Nouvelle-Guinée" in "La Philosophie positive", Revue, 2<sup>nd</sup> ser., 14. année, Sept.-Oct. 1881, p. 196). It must be mentioned at the same time that in *Raffray's* first account of his journey ("Bull. soc. géogr. Paris", 7<sup>th</sup> ser., 1878, XV, p. 406) he did not yet actually designate the Karoons as Negritos, but he found them so different from the Papuans as he knew the latter that he asked himself, "si c'étaient bien des Papous!" A detailed description of the Karoons after *Laglaize* will be found in the "Tijdschr. Aardr. Gen. Amst." 1879, III, p. 102, where their presumable Negrito nature is in no way referred to; on the contrary *Maindron* says (*l. c.*, p. 195). "M. *Laglaize* . . . m'affirme que les Karons ne présentent aucun rapport avec les Négritos."

<sup>1</sup> *Turner* ("Rep. Challenger" 1884, X, p. 90) has placed himself on the side of these hypotheses, and has hardly cast any doubt upon them (p. 91). In saying however that the two different types of skulls in New Guinea point "without doubt" to two different races of men (page 90) he is certainly going too far. Recently *Hamy* appears to recede somewhat from his standpoint. He says ("Les races nègres" in "L'Anthropologie" 1897, VIII, p. 263): "Ces petits montagnards de la Papouasie, Karons et autres, sont-ils bien encore des Pygmées? Faut-il leur faire à côté des Négritos une petite place dans la classification? Les documents qui les concernent sont encore insuffisants, et la question que nous avons examiné ici a ec l'attention qu'elle mérite doit encore être réservée."

“L’extension des Négritos en Mélanésie est bien plus considérable. Ici leurs tribus sont mêlées et juxtaposées à celles des Papouas probablement dans toute la Nouvelle Guinée” (“Rev. d’Ethn.” 1882, p. 185). “La confusion regrettable [namely the confusion of the brachycephalic Negrito-Papouas with the dolichocephalic Papuans, of which *Earl, Wallace, Meyer* and others have been guilty] est cause que l’on n’a pas recherché les traits différentiels qui peuvent distinguer les Négritos-Papouas des vrais Papouas, au point de vue de l’état social, des mœurs, des croyances, des industries . . . La confusion qui a trop longtemps existé entre ces deux races, et que maintiennent plus ou moins quelques uns de ces voyageurs les plus récents, rend bien difficile toute étude de l’une des deux considérée isolément” (“Pygmées” 1887, pages 97 and 227). No, the confusion has not been in this case in the heads of the travellers: a Negritie race side by side with the Papuan race nobody has been able to discover<sup>1</sup> just because it does not exist, and it does not exist because the Papuan race, in spite of its variability, is on the one hand a uniform race, and on the other as good as identical with the Negritos. Whatever is hypothetical in this view of the subject is at least far less rash, and it is based on the extraordinarily strong resemblance in the physical *habitus* of the two. In other passages of his book, and in many of the works and papers referred to above (p. 23) which it is superfluous to quote because the same thing is repeated again and again without fresh proof, the Negritos of New Guinea have become an acquired truth for *de Quatrefages*, and he has so far gained his point that *e. g. Flower* (“J. A. I.” 1889, XVIII, p. 82) declares point-blank: “In many parts of that great island [New Guinea] small round-headed tribes

<sup>1</sup> *Ranken* (“J. A. I.” 1877, p. 229) says that no tribo approaches the Mincopies.

live more or less distinct from the larger and longer-headed people who make up the bulk of the population"; upon which we can only remark that nothing is known of this. We are only aware that amongst the many skulls which are preserved in the Museums from New Guinea, a relatively large percentage of brachycephalic are found, but that these come from small round-headed tribes, who live more or less amongst taller and long-headed people, is at present a totally unfounded assumption; on the contrary most travellers, or at any rate nearly all recent ones, speak of the uniformity of the race, because they are no longer under the sway of the theoretical views of former times which have now fallen to the ground.

When it is maintained that in the case of long- and short-headed people being found side by side a crossing of races must have taken place, the argument is based on the assumption that the difference could not arise in any other way. This is however quite unproven. It is not necessary and in fact impossible to look upon Brachy- and Dolichocephaly as constant factors. We may quite as easily presume that certain races vary more in this character than others, but to endeavour to find out the reason before *we are sufficiently acquainted with the actual fact* is certainly not advisable. In what hundreds of cases we come in the same zoological domain across the fact that certain forms (groups of species, species, sub-species, groups of individuals) vary; whilst others nearly related do not, but always occur in apparently constant characters. The reason of such a difference is still unknown to us, but this much we do know, that the notion of the "crossing of races" is unable to provide a sufficient explanation for it. In no case are the Papuans isolated in the department of biology, if we assert of them that within relatively wide limits they vary in respect of the form of their skulls, their

size<sup>1</sup>, and their complexions. In my opinion it is wrong to lay too much stress on the form of the skull in the race question, and to demand proofs from this form which it cannot furnish.

The question whether the Papuans are a mixed race or no is not yet ripe for decision.<sup>2</sup>

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<sup>1</sup> I consider it an error in method to presume pygmy races, as for instance *Kollmann* does ("Zeitschr. für Ethnol." 1894, p. 239), in nearly every case where undersized individuals occur; such races, he believes, having been propagated unchanged throughout the ages, and belonging to a former "History of Creation" (p. 250)! The two hazardous hypotheses involved in such a conclusion contradict theory as well as experience. It is known that *Sergi* and others hold similar views, to which I hope to recur elsewhere.

<sup>2</sup> *Micronesia* has also been suspected of having had a primitive Negrito population. *Virchow* ("Z. f. E.", Verh., 1880, p. 116) found a skull from the Marshall Islands which in the form of the face reminded him of the Negrito type, and he remarks: "We can scarcely come to any other conclusion than that the population of this Eastern part of the Micronesian coral islands has also preserved certain Negrito traces in its physical structure". In a paper "On Micronesian Skulls" ("Mb. Akad. Berlin" 1881, p. 1115) he represents it as conceivable that the Negritos had sent their offshoots to Micronesia and says (p. 1136) that the question whether no sort of Negrito aboriginal population has existed in the Micronesian Archipelago "cannot be reasonably passed over." But for the present no weight whatever can be attached to these suppositions or intimations. *Semper* ("Pelew Inseln" 1873, pages 34, 366, 369 and 371) has attributed Melanesian characters (such as frizzly hair, dark complexions, Jewish physiognomies etc.), often occurring amongst the Pelew-islanders, to a crossing with Papuans (see also above p. 34 the remarks upon the Sangis). I call particular attention to this, because on account of his special acquaintance with the Negritos it would have been obviously more likely that he should bring *them* forward to explain the non-Malayan characters in the Pelew-islanders, instead of the Papuans whom he only knew from pictures. It tallies also with the general belief that the Micronesians have a strong alloy of Papuan blood; there is no ground for making the Negritos *s. s.* answerable for this.

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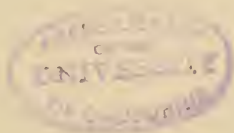
## CONCLUSION

The result of our investigations turns out as follows:

We encounter on the one hand information which is still extremely incomplete and entirely insufficient, and in spite of this, on the other an ineffaceable passion for explaining the most difficult matters, for describing them as simply and in as flowing language as possible, and for generalizing prematurely; the latter especially in the department of craniology, which we have only touched on above. The practice of describing a skull in detail will never lead to profitable results, and only burdens the literature on the subject beyond measure. *Sergi* expresses himself in this respect as follows: ("Arch. für Anthr." 1892/3, XXI, p. 340): "Whoever wishes to obtain an idea of the chaos which reigns here, let him read the *Crania ethnica* of *de Quatrefages* and *Hamy*; he would need Ariadne's clue to find his way in this labyrinth of skull descriptions, which lead to no positive result." And ("Congr. d'Arch. et d'Anthr. à Moscou" 1893, II, p. 303): "Les *Crania ethnica de Quatrefages* et *Hamy* contiennent des descriptions des séries, mais sans méthode rationnelle et sans la possibilité d'arriver à une conclusion quelconque sur les peuples de la Mélanésie." But whether the method followed by *Sergi* will lead any further, remains to be proved.

For a thorough knowledge of the Negritos of the Philippines persevering investigators would be necessary, to do what the *Sarasins* have done for the Weddas. Such work

is however extremely rare and difficult. But if at some future day it should be in existence on the Negritos of the Philippines, of Malacca and of the Andamans; on the wild tribes of India, now as good as unexplored in any serious sense of the term (there may be a great quantity of raw material in hand — but compared with the extent of the work to be done this is unimportant); on the Papuans of New Guinea (the opening of which alone will be work for generations), then it might be possible to arrive at positive results, and then the present stage of our knowledge regarding these questions—with its gropings in the dark, its daring hypotheses, and above all its paucity of facts—will be rightly looked back on as the childhood of Anthropology. Especially will it then be difficult to understand why men tried so repeatedly “to weave a variegated carpet, representing the distribution of the whole human race” (*Baer*: “Pap. und Alf.” 1859, page 54) from isolated, incomplete and entirely insufficient facts, producing nothing but a piece of patch-work which tore again and again. The heights of knowledge to which I allude can only be attained by later generations, but it is the chief task of the present to collect materials for the future, and if my statement of facts and arguments should be successful in stimulating some able investigator to dedicate his powers to the Negritos of the Philippines, who are still much less known than those of Malacca and the Andamans, and will ere long lose their originality, I shall deem my object fully accomplished.



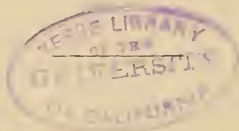




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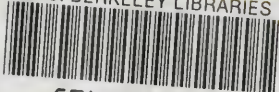
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